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REV. PETER AINSLIE, PASTOR CHRISTIAN TEMPLE, BALTIMORE, PRESIDENT AMERICAN
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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT.

EDITORS

Strategic Problems of Religion

On this page last week we discussed a newspaper motto which set forth its editors' conception of the four strategic points of ultimate religion.

The specific criticisms of the four parts of this motto may be gathered under this general criticism, *viz.*, that the whole motto deals with theoretical, academic, more or less fictitious, problems, not with vital religion at all.

The problem of inspiration is a speculative problem, treating of the manner in which the Bible was given but not affecting the contents or value of the word of God.

The problem of defining the metaphysical office of Christ is an academic problem of philosophy not a vital problem of faith.

The problem of the form of baptism is a problem of ecclesiastical ritual, related in but the remotest degree, if at all, to essential religion.

The problem of a united church, it was conceded, relates itself intimately with the character and destiny of Christianity, though the form in which the problem stands in the motto is obscure.

In short, the motto of the Christian-Evangelist is a motto of straw-problems. Not one of them, save the last, and that but vaguely, touches the great, warm, struggling life of our real human world.

Now the problems of religion are the problems of actual human experience. They may or may not be found in class-rooms and books, but we will certainly find them in the personal lives of living people, and in the social order of a human world.

And when we go to real people, to our own souls, to discover what religious problems loom big in our experience and strategically determine the curve and character of our lives, there is one that is so self-evidently vital and strategic that it seems an impertinence to mention any other in the same breath with it.

This strategic problem of religion is whether there is back of this world, supporting it and manifesting Himself in it, a God like Jesus Christ and like the God Jesus himself believed in.

The great problem of religion is God. And this is true in both the logic of religion and the experience of it. What the heart-hungers for is a living God. The souls of men are restless until they find rest in Him.

What we need in the struggle for manhood and holiness is to know the kind of a God we may count on in this universe. If there is a God who fights for us we can be strong. If there is a God who cares for us we can be comforted. This is the ultimate need of our lives.

But by mere experience no man can be absolutely certain. We cannot see the final outcome of things, and, shut up as we are to the present, we see evil entrenched and often triumphant, we see goodness fail, we see good men suffer, we see bad men prosper. In a word, we see right and wrong woven together in the universe as the warp and woof are woven together in a fabric, and we cannot tell by simple observation whether God is good or not, or whether indeed there is a God at all.

It is this deepest and most baffling question of the soul which Jesus Christ answers. To accept his answer is to accept him, to be his disciple, to possess his life.

God is like me, Jesus says. He that hath seen me hath seen the Father. God cares for the things I care for and hates what I hate. He estimates the soul as I estimate it. He yearns for the outcast and the weary and the injured to forgive and revive and heal, as ye see me do. He is not a far-away God—no King-God ruling us men from above, nor a Philosopher-God looking on impassive while we struggle and fall and die. He stands beside us in the conflict, refilling our quiver of arrows, binding up our wounds and noting the fall of the least of us. He is a human God, a working God, dust-covered, grime-stained, setting his mighty shoulder under our crushing load to carry it for us.

What I do in my three and thirty years, Jesus says, that God is doing in his milleniums. My Calvary, to which I hasten, a moment in history, is backed by the eternal heartache of God, "the lamb slain from the foundation of the world."

To make this faith that was in Jesus the faith of all men is the primary strategic problem of religion in this age or any age, in America and in all the world.

The strategic problem of religion next in importance is whether this human world of ours can be reconstructed so as to embody in its social order the principles and the spirit of Jesus.

In a religion whose basis is faith in the Christian character of God, the social order holds a strategic position. If Christ's kind of life cannot be made at home in the world, if his ideals, his unselfishness, his meekness are incapable of attainment in the social order, our faith that God is like Christ or that there is a God at all would be a mocking irony.

But if the social order may be made to conform itself to the principles and ideals of Christ, what other proof does one need that the God back of and in the world is like Christ, that his will is indeed one with the will of Christ?

If we accept Christ's answer to the heart's deep question concerning God we accept not a personal faith only, but a social task as well. The building of a Christian society is a religious enterprise, not a matter of "mere morality." Christ's great word was the Kingdom of God.

A strategic problem of religion is whether we shall have honest politics, clean and righteous business, just laws. The immigrant problem, the child-labor problem, the education problem, the prison reform problem—all are religious at the root.

Our materialistic age, pleasure-mad and money-mad; intoxicated with its machinery, its automobiles and its airships; smart with its schools and its science; sophisticated, clever, egotistic, irreverent; shameless in its wanton waste, its all but ineradicable graft in politics, its showy luxury, its child-labor, its drunkenness, its divorce, its lack of chivalry—our age needs God.

In face of today's vast slump of faith in God, in face of the babel confusion of the modern conscience, in sound of the tragic cry of the burned-out hearts of those who have sought life's ends in pleasure and in gold, in face of the disillusionment, the disenchantment, which is no less characteristic of our age than its shamelessness and pride, it is little less than wicked to divert the church's mind from its big task of proclaiming the Kingdom of God by calling the form of baptism and the doctrine of inspiration strategic points in the ultimate religion of America and the world!

Our whole social order needs to be shivered through and through with the thought of God, with the thought of a God who ever stands, as Christ stood, in the midst of the temple, smiting wrong in his wrath and calling the heavy laden to him for rest.

A third strategic problem in religion is whether the Christian people can be made one church through their possession of the one faith and their commitment to the one task.

The present denominational order is evil. It is a sin against Christ. It wastes divine resources. It constantly breeds an un-Christian spirit. It magnifies irrelevant considerations, such as creed and organization and ritual, into crucial points. It eclipses the really strategic task of Christianity.

None but a united church is equal to the high enterprise Christ committed to his disciples.

Can the sectarian order be overcome? Is it possible for Christians to be one as Christ prayed the Father to make them one? Is there a principle of unity which will transcend the creedal distinctions among Christ's people?

The Disciples of Christ, met this week in international convention, believe there is such a principle. They are striving to apply the principle in actually beginning the practice of Christian union. They have not gone all the way yet, in this practice. Not all the problems have been faced.

But they have set as their ideal to plead with all Christian people, not to join them, but to join with them, in the practice of Christian union.

And with this purpose they are working at all the strategic problems of religion in America and the world.

Social Survey

BY ALVA W. TAYLOR

Where Words Divide, the Work Unites

The signs grow apace that the more we emphasize the work of the church the easier it is to unite for the doing of it. A paraphrase of the words of Jesus might be made by saying "If ye cannot unite for my words' sake, unite for my works' sake." When our creeds are submitted to the pragmatic test of "what result do they produce more than others?" division will begin to vanish. The interests of the Kingdom of God will become dominant over that of any denomination in the measure that a people devote themselves to the Master's task more than that of their own opinions.

In the Philippines the Methodists and Presbyterians had a seminary at Manila. There was so great a call for workers that they found it easy to unite the two schools and thus release some teachers for the pressing work of the field and at the same time, through the union, make a stronger appeal to young natives to join the cause of evangelizing their own people. In other words they concluded that ripened fields about them needed simply sicklers more than they needed the peculiar brands of Methodist and Presbyterian sicklers. Up in Iloilo the Presbyterians had a hospital. The Baptists were planning to build another to supply the needs of suffering humanity there. Their physician was called over to the sister church's hospital in an emergency and it was found that a Baptist medical missionary could cure bodies and help souls in a Presbyterian hospital and it suggested the idea that, as in union there is strength, it would be eminently Christian to unite forces and work together for the healing of the wounds of the Filipinos in the more efficient way. So the hospital is simply Christian and supported jointly by the two peoples to the immeasurable benefit of the mission and the glory of the cause. The creeds divide, the work unites.

The Way It Works in South Africa

South Africa is a new country, is a mission field and has proven a fruitful ground for the cause of actual Christian union. Moreover, it is demonstrating the feasibility of a plan for uniting Baptist and pedo-Baptist denominations. Negotiations have been proceeding for some time for a union of the Presbyterians, Congregationalists, Wesleyans and Baptists. The Wesleyans flunked out just as the culmination was about to be realized and the sectarian spirit that fights federation in the first instance, fell back upon mere federation in this case after the fact of a successful federation had wrought out its fruits in the promise of a next step toward organic union. But the other three bodies were not deterred and have arranged a satisfactory form of union, which it is confidently expected will be realized by the year 1912.

There are many details that cause trouble when questions of charters, property and forms of government come to be considered. These have to be dealt with in a large and statesmanlike manner, but the spirit will bring all to a successful issue if it is strong. In this case the matter of baptism might be thought to form an insuperable difficulty. But the Baptist churches have an English parentage and many of the English churches are not only open to Communists but allow the form of baptism to be a matter of individual conscience, i. e., they do not sprinkle themselves but fellowship those who have been sprinkled in all good conscience, holding that their interpretation should not become a barrier to union between good and conscientious Christians. Thus these South African Baptists offered to enter the union on that basis. They will continue to follow their conscience in the matter of immersion but, recognizing others as equally good Christians with themselves, will join in the larger unity for the sake of evangelizing the great needy field about them.

Striking Contrast

In striking contrast to this action of the Baptists of South Africa is that of the Southern Baptists of the United States. Their last convention forbade its foreign missionary board to enter any relations of comity with other missionary bodies and ordered them to enter into no negotiations to prevent overlapping of territory on the mission field. It refuses to acknowledge that any other body of Christians has the saving truth of the gospel and even refuses to join with their Baptist co-denominationalists of the North in so slight a co-operation as that of the education of colored ministers. More, they

put the Northern Baptists in the same category as other "sects" by establishing an association in Southern Illinois. They refused to recognize the International Graded Sunday-School Lessons and will not get out a denominational series of their own. It is not surprising to find the missionary offerings of the Southern Baptists are but one-fifth as much per capita as that of their Northern brethren.

It is a relief to turn to the action of the Free Baptists at their last conference. They voted by a four-fifths majority in favor of uniting with the regular Baptists of the North. Their missionary societies will immediately be merged with those of the larger body and the actual union will be left to the gradual action of the local, district and state organizations, to work out as conditions dictate. The transfer of all property was authorized and as eighty-four per cent of the membership of the Free Baptists have actually voted in favor of the union, it will doubtless be consummated within a short time. This will furnish excellent demonstration of the process by which two congregational bodies bring about organic union.

Progress in India

In South India four denominations have enjoyed a successful union for some two or three years. First, the Scotch-Presbyterian churches and the Dutch-Reformed united and the Congregational missions of the English and American boards did the same. Each was so pleased with the preliminary step that the larger union between them all was easy. Now a federation of all the missions and churches of the peninsular end of that empire is about to be consummated and it will doubtless prove but the second step toward a final organic union. They are demonstrating that Jesus cannot be preached by intellectual dissent nearly so well as by the union of heart and hand. Needless to say the native Christians are enthusiastic over the outlook. The union above noted brings one hundred and fifty thousand native Christians into fellowship that seems to them much more logical than does any difference in creedal forms of interpretation.

The greatest difficulty to overcome there was that of polity. First there is a difference between Scotch and American Presbyterianism. Then the synodical and congregational forms offer differences. It was satisfactorily adjusted by giving each congregation legislative powers for local government and endowing the councils with large advisory powers but no veto functions. The difficulties loom large until experience shows how easy it is for the spirit of union to dispel them when allowed an actual trial. "All things are possible with God."

In contrast to this is the caution of the United Presbyterians in the United States. They have had a committee of closer relation with other Presbyterian bodies and, since the union of the regular and the Cumberland Presbyterians, a strong sentiment has grown up in favor of following in the footsteps of their more evangelistic brethren and uniting with the greater body. To this however there is a strong faction of dissent who favor a union with other small presbyterian bodies instead. A compromise was reached by voting a continuance to the committee without recommending any definite steps toward actual union. Had this been on the mission field another union would have been consummated.

The Leaven of the Sunrise Kingdom

Japan has been pointed to as an instance of the slow progress of the work of Christian missions. John W. Foster, the American diplomat and authority on all matters of world-wide import has said: "If not a single conversion had been made in the past one hundred years, the reforms and blessings which Christian missions have produced would be an abundant reward for all the labors of the missionaries and the money contributed to their support." Recently the Kokumin, the official mouthpiece of the Japanese government, said editorially: "The development of Japan to a first-class power within the past fifty years is to a great extent attributable to the trouble taken by the missionaries who, either by establishing schools or by preaching the gospel of Christ in the churches, have cultivated the minds of the Japanese and enhanced the standard of their morals. It is to be hoped that the missionaries will redouble their energies and zeal in promoting the welfare and happiness of the Japanese." A delegation of prominent Japanese business men have recently made a tour of the world. Their leader was Baron Shibasawa, one of the most prominent business men of the Far East. He is not a member of the church himself but he made this statement: "Japan in the future must base her morality on religion. It must be a religion that does not rest on an empty or superstitious faith like that of some of the Buddhist sects in our land, but must be like the one that prevails in your own country, which manifests its power

over men by filling them with good works." Forty years ago Count Ito voiced the mind of Nippon when he asked for our science and art but declared their own religion good enough. Before he died he has said essentially what the two above quotations declare, and said it many times.

The missionary began at the top in Japan and while there has been very satisfactory progress, and while there have been more rapid changes in the national life brought to pass by that method, it is doubtful if Christianity will ever reach any remarkable numerical success until it goes to the masses in earnest. One missionary turned from the upper to the low caste people in India and baptized fifteen thousand. Christianity has ever sought out the lowliest and built upon them.

The Marvel of the Conquest

There is no longer any question about the success of foreign missions. It remains only to marvel at their success. The Edinburgh Conference statistics bring to attention the unparalleled growth of the church in the lands beyond the seas. Every day of the year sees at least four hundred won to the gospel in the mission field and every week a great congregation of three thousand souls, a veritable Pentecost. Last year Christendom spent twenty-five million dollars in leavening the world beyond with its message. It is represented by nearly twenty thousand missionaries and they are helped by one hundred thousand native workers. There are five million in the native Christian communities, of which about one-half are actual communicants. It is safe to say it is not so easy to be a nominal Christian in the foreign field as at home and that if the missions adopted our manner of welcoming members in the churches much more than one-half would be on the rolls. There are thirty-six thousand places where the work is conducted and a million and a half are in the schools.

A decade and a half ago there were but ten thousand missionaries and forty thousand native helpers, the amount expended was but one-half as much and the number in the schools was likewise but one-half what it is now. The number of conversions were then but one-third what they are now. In the past five years there have been more than a half million converted to Christianity by the work of foreign missions. At the end of the first century of the Christian era there were but one-half million in the church. The foreign missionary brings twelve into the church each year while the average for the home pastor is but two. If success commands attention and brings both money and men to an enterprise, then the missionary cause ought to encompass the world within the next generation.

The Future of the Laymen's Movement

There has been a good deal of speculation as to what would be done by the Laymen's Missionary Movement this coming winter. Sec. White has been quite equal to the demand, or the emergency as many view it, and proposes to carry the enthusiasm and intelligence with which that missionary tidal wave was endowed last year, out into the smaller churches and country places. He would be glad to hear from any county that would like to organize or from the smaller cities that want rallies. There were many of the larger cities that were missed last winter and they will be in this winter's itinerary while there are great numbers of smaller cities that would vie with each other in attesting the fact that they are quite as much awake as the greater cities. The pastors and missionary committees of the cities where meetings were held last winter will be called together for conference and for the purpose of following up the interest awakened with substantial work to conserve and add to the gains made.

With the discussion now on as to what is to be done with the Men's Clubs, it is worth while considering this work as one of the avenues for substantial effort. It would be better to start a club with a dozen men in each church who would unite for the doing of the vital work of the church than to have a hundred at a supper once in three months with nothing to follow but an evaporation of enthusiasm. The Citizen's Congress in Chicago and the Laymen's Movement suggest two vital means for the united energies of the men in the churches. They can unite for civic uprightness at home and the spread of Christian benevolence around the world. Let a dozen men in a church of three hundred members so unite and let those from all the churches come together in earnest and with the spirit of the Lord upon them, and they will not only awaken the church at home until their numbers will mightily multiply, but they will awaken the ends of the earth with their generosity and stir the bats of corruption out of our civic life.

Editorial Table Talk

Already a Delegate Convention

While the Disciples have been discussing the question as to whether they wished a delegate and representative convention or preferred to continue the loose and unbusiness-like gatherings of the past, the president of the American Christian Missionary Society has taken the decisive step of requesting the churches to send regularly chosen delegates to the Topeka convention. This is the business-like way to meet the question. The Disciples will never be able to express any concerted and convincing judgment on any question until their conventions cease to be a mob of well disposed people and become an organized and representative gathering speaking in behalf of all the churches and not overborne by the preponderance of local attendance. There was a time when the conventions as we have known them in recent years were sufficient, but that time has passed. There is no adequate reason why we should not advance from chaos to order. Only those can fear the advent of representative conventions who apprehend peril to their pet views of things by the ability of the Disciples to voice their convictions and wishes in some definite manner. A number of the states are already organized on the delegate basis and the result has been of great advantage in every instance. Not less but greater would be the advantage in our national gathering. The new century upon which we have entered ought to be marked by the passing of inadequate methods and the adoption of those fitted to the new occasions.

A Chance to Educate Missionaries

The opening of the Missionary Training School at Indianapolis under the direction of the Christian Woman's Board of Missions is an event of great importance in the work of the Disciples. On foreign soil we have several educational institutions whose work is to train native helpers for missionary service. And in the United States our colleges are giving increasing attention to missionary education. But this is our first effort at formal and definite training for the work of a missionary in America and abroad. The choice of Prof. Charles T. Paul as the head of this institution is an assurance both of confidence in the organization of the curriculum and of enthusiasm in the work of the classes. This institution will not be a rival of any other school, for its field is a special one and it demands a college course as a prerequisite to its instruction. The courses cover the entire ground of the science and practice of missions, and conform in most regards to the recommendations of the special commission which reported at the Edinburgh Conference on the education of missionaries. The work of this institution ought to be brought to the attention of our churches. Suitable young people should be induced to devote their lives to missionary service and to take up the work of study in the school.

A Test for Spiritualism

"Good morning! Have you had a spirit message from Professor James?" If the number of persons claiming to have received communications from the lately deceased philosopher continues to increase it is likely to become quite the popular fad to have a little conversation with spirit-land each morning before breakfast. Of those who have conversed with Professor James the one most talked about is a Unitarian preacher in New England. The distinguished psychologist declared his intention to communicate from the other world if possible. Of the alleged communications thus far received none are intelligible, however. In taking leave of earth the Harvard professor arranged a test, knowledge of which will greatly stimulate mediumistic people everywhere to receive "messages." As is well known Professor James had been for a number of years interested in the study of so-called spiritistic and other psychic phenomena. He was one of the distinguished members of the Society for Psychical Research. He said and wrote but little about it, however, believing that as yet no sure nor even tentative deductions could be drawn from the mass of unorganized data. Before his death he wrote out certain facts about his life which none but himself knew, and sealing these statements in an envelope, directed that it be given for safe-keeping into the hands of certain members of the Society for Psychical Research. He promised that from the other side he would try to communicate the contents of this envelope to some one on this side. There will, no doubt, be many claimants for the glory of

revealing the envelope's secret. It is regrettable, however, that the popular mind tends to identify Professor James more with the spiritualistic theory to which he never committed himself except as an open-minded investigator, than with the great problems of normal human life with which his name will be ever identified by informed persons in the world of scholarship.

Systematic Study of Vice

The Chicago Vice Commission which was appointed in the spring by the mayor has pursued its investigations during the summer and is holding frequent conferences and interviews with the different organizations of the city which are engaged in education, reform and the detection and punishment of crime. Careful investigations are being made by experts and these have already clearly proven the far-reaching nature of the social evil which requires the most painstaking and intelligent handling in order not to do more harm than good by reformatory efforts. The report of the commission promises to be an exceedingly interesting and impressive document. Already the indications point to some most important suggestions and efforts toward the removal of at least a part of the direful results of this great modern plague.

Shall the Pastor Do Religious Work?

"There really isn't any one to look after the spiritual life of our church—not even the preacher, he is too busy." This single luminous sentence is extracted from a long letter written by a subscriber whose heart has been humbled by reading our recent editorial on "What Can the Men Do?" He has been looking about him in his own church and finds that our description and interpretation of conditions fit precisely. His preacher is a "hustler." They have always bragged on him as being such. He works hard and faithfully. But the big business of the preacher, our correspondent sees, is not being done. The church counts its victories not in terms of spiritual life but of finances and accessions and increased property. Our correspondent does not blame his preacher; he feels for him; he blames himself and his brothers in the church for allowing their work to be done by the minister. The letter closes with a statement of some practical things he means to do to change conditions. Letters such as this revive the drooping spirits of an editor. If that Chicago pastor who recently resigned his pulpit that he might go into religious work, had had a few men in his church of the temper of our correspondent he might have been kept in the ministry.

Not Dogmatists But Disciples

The present tide of sentiment setting in toward union fills the Disciples of Christ with eager desire to render an especial service. The true temper in which they, as pleaders for Christian union, must approach the Christian denominations is well described in an article by Rev. P. J. Rice in The Christian Courier of Dallas, Texas. What can we do? Mr. Rice asks, and answers by saying in effect that we can lead all the rest of the Christian world in humbly sitting down at the Master's feet and studying the problem with open minds. "Our program of restoration," he says, "implies a continuous study of the Scriptures, that we may be able to bring forth out of this treasure-house things both new and old. If we were dogmatists we might say that we have completely restored New Testament Christianity, but since we are disciples and not dogmatists, we are bound to be students of the Word, and our message, therefore, while true to the old will ever be instinct with freshness and vitality." Mr. Rice strongly favors the distribution of literature on Christian union, but warns us against dogmatism and sectarian self-seeking in such a propaganda. "A literature that will really grip the mind of the church today must breathe the spirit of broad altruism. Any plea for union that looks in the direction of denominational advantage will have little weight. Every evidence that those who are making it are hopeful of some militant gains, or denominational prestige, or the vindication of some doctrinal holdings or formal practices, will by so much discount the effects of the plea itself. The mood of our times does not tolerate self-seeking on the part of any one, much less will it listen to a plea for union that does not manifest in every syllable of it the spirit of humility of discipleship and of service. Dr. Ecob, writing in the Hymnologic Review recently, asks: 'Ought it not be understood from this time forth that any denomination which professes to give up nothing, and puts forth its own pet creed as a basis is therefore disqualified to sit in any body called to consider church union?' Our position may be ever so final, but if we put it forth as such we deprive it at the start of that candid consideration it should receive. . . . A

literature that will be read and that will command general respect must be devoid of that tone which seems to say: 'Ours is the primitive, original, simonpure brand of the Christian religion,' it must be thoroughly purged of all those trite phrases which give the least prominence to the idea that our understanding of the Scriptures is perfect, absolute and final. It must be entirely free from everything that savors of pride even in our virtues. We must forget self in our passion for Christ and the ideals he has set before his church. The Disciples are not devoid of such literature, but the situation calls for more of it." The attitude described by Mr. Rice in his excellent article is, The Christian Century believes, in no sense inhibitive of a very positive and even militant advocacy of the Disciples' essential plea. For that plea does not assume to make any save a tentative statement of particular details in the basis of union; it undertakes to set forth the foundation principle of union. And that principle they must herald with the passion of crusaders.

Two Letters

The same mail brings to The Christian Century office two letters which have a more vital connection than the fact that they happened to lie together in the postman's hand. One is an invitation from an Illinois pastor asking the editor to spend a week with his church preaching two Sundays and every night between, and holding conferences with various departments of the church in the afternoons of the week days. The pastor in describing the work he wants done says he conceives this program as taking the place of the usual revival meeting held in his church annually. "My church needs spiritual quickening," he says, "we need to be enlightened from a wider and higher point of view than that taken by the average revivalist. I wish to get our official board and the Sunday-school teachers and other workers in the church to see some things that the revival does not show them." The other letter is from a layman who has been thinking about the condition of the church of which he is a member. It is a strong church. Its pastor is one of our princely men. But this layman has been doing some calculating and finds that only 20 per cent of the members come to the communion table, a service upon which the Disciples have laid the most solemn emphasis. Only 25 per cent are in attendance at either morning or evening service on Sundays. Not more than 33 per cent (counting gifts representative of families) give to support the church's work and not more than 30 per cent give to missions and benevolences. Only 3 per cent attend prayer meeting. This correspondent urges that we inaugurate a new evangelism whose purpose shall be to close the church's back door! Our revivalism is bringing converts in at the front door and doing little to keep them from slipping out at the back door. "An evangelist," says our correspondent, "can worry us into a perspiration over the unsaved outside the church, but our temperature doesn't vary a fifth of a degree throughout the year over the multitude of unsaved inside the church." These are vigorous but not ill-chosen words. The Christian Century does not claim to possess any magical solution of the problem stated by the correspondent last quoted and evidently felt by the one quoted first, but it does wish to point earnest men in the direction of the problem and to do its humble part in raising the spiritual standards of our church life.

Defending Denominationalism

Professor Shailer Mathews gives eight reasons, in a recent issue of The Congregationalist, in answer to the question, "Why I am a Denominationalist." It is well for those urging Christian union to have the opposite position set forth in as trenchant a way as it is done in this article. Some of the eight reasons are new, but most of them are the time-worn apologies for the sectarian order. Dr. Mathews calls the sect "a sort of an ecclesiastical safety-valve." "We are not ready yet for church unity. Of course I should be glad if ultimately everybody became a Baptist, but that does not seem to me at the time of writing highly probable, or indeed desirable, until the Baptists are less 'Baptistic.' And when they reach that stage they will become Congregationalists. I am not clear that there would be great gain in such a change. For my part, I would not abolish denominations if I could. It will be a long time before we get church unity along a common divisor of such Christian beliefs which everybody holds. We have that common divisor now, and it holds us together as Christians. But common divisors never breed enthusiasm. But we can get co-operation and federation which shall conserve the effectiveness born of denominational organizations." The article sounds like the utterance of an ecclesiastic not of a sect.

October 13, 1910

People Who Fit In

We are to consider people who fit into the plans of God. A man may fit into several places in this world without being of much value to society. The street loafer is at home with his group of loafers but his comfortable feeling strengthens neither public nor private morality. One who fits himself to the plans of a band of highway robbers is classed with the enemies of law and order. That a man is pleased with his neighbors and that they are pleased with him is not sufficient evidence that he has found his place in the plans of God. We must know something about his neighbors before we number any man among the saints on the ground that he is at peace with everybody.

Noah is presented to us as a man who measured his conduct by the divine standard. It is not stated that he was popular, that he had held all the offices he was legally qualified to hold. There are intimations that he could not have been elected dog catcher. He belonged to the new order; his neighbors had no vision and were content with things as they were. The man of vision must choose between stifling his conscience and enduring the ridicule of the blind. The greatest preacher of the age may be the most unpopular. Lack of popularity is no sign of greatness, neither is a crowd of followers. A mob often gathers without a leader. Only by looking over the way by which humanity has come and by looking forward to the goal is it possible for us to form a sound judgment of a man's value to society. If we busy ourselves with side issues, we shall be exalting to places of honor little fellows who count for

nothing in the kingdom of God.

The leaders needed by the churches are men with capacity to guide a world movement. Christianity has come face to face with the non-Christian religions and philosophies. It is no time, therefore, to preach anything that is not an essential part of the gospel of Christ. Unfortunately certain provincial statements of the doctrines of Christianity are accepted by many as universal and final. The church that understands the commission with reference to India, China, Japan, Turkey, Africa, and the islands of the sea is better qualified to state what is the gospel of salvation than a provincial Greek, Latin, German, or English church. If the church of the present is fitting into the situation, it is vastly more interested in the redemption of the nations than it is in the dogmatic deliverances of the church fathers. So far as the writings of the fathers throw light upon present problems, they may be studied with profit. But the man who lives in accordance with the demands of today understands that it is not his main business to keep intact ancient traditions, at whatever cost, but to assist in giving the world a knowledge of the God, of our Lord Jesus Christ and in winning individuals and races to the practice of love in business and social relations. Christ is greater than he has been conceived to be by the makers of creeds. Those who rise to the greatness of the church's mission to all men will gain a deeper knowledge of his character and will increase the faith of the common man in his divinity.

Midweek Service, Oct. 19. II Pet. 2:3 4, 5.

Observations in Brief

Unrest In India.

Naorogi Cokhale, a leader of the Indian national party in this country says: "India is in a ferment. The population is on the eve of revolt and a general movement of insurrection, with a republic as the ultimate goal, is on the way." The custom of child marriages in India, although viewed with strong disapproval by the British authorities and not encouraged by enlightened Hindus themselves, proves to be too deep-rooted to be killed in one generation by mere western disapproval. A British blue book just issued contains some striking statistics on this much discussed Indian problem. Out of a total population of nearly 300,000,000 there are nearly 25,000,000 married under the age of 20. Of these more than 360,000 are under the age of 5.

Cholera In Naples.

Nearly 1,000 persons have died of Asiatic cholera in the Naples district since the scourge appeared there a month ago. The official fiction that the disease is only gastroenteritis is dispelled. Even in Naples bulletins are issued daily now by the health officials. One hundred thousand persons of the better classes have fled from Naples and its vicinity since August, it is reported. In that time official reports show 32,000 tickets out of Naples have been sold—an unexampled exodus.

A Stirring of Educational Dry Bones.

There seems to be a stirring of dry bones in the British educational world. It was a marvelous thing when Oxford University recently announced that hereafter less attention will be paid to Greek and Latin and more to science and practical things. Now comes the University of London with a call for an imperial conference on education, to be held in London in 1912, at which representatives of all the universities of the United Kingdom, Canada, Australia, South Africa and India will be in attendance. The call has the indorsement and backing of Oxford and Cambridge Universities, and of the older Scotch universities, but is issued in the name of the University of London, a younger institution, because it is located at the heart of the empire, and also because it is less con-

servative. The outcome of this conference will be watched with much interest by the friends of the cause of education, not in Great Britain only, but all over the world. One immediate result probably will be a unification and better cooperation of British educational interests; but there are likely to be other results of great importance to the educational world in general.

Cholera Costs 75,000 Lives.

From the reports received from the cholera-infected districts of Russia, the Public Health and Marine Hospital service attributes the outbreak of the scourge and its wide dissemination there to the fact that very few of the Russian cities have waterworks or drainage systems. The number of deaths since the outbreak in May was nearly 75,000 to and including Sept. 1.

Abolishing Public Drinking Cups.

Thus far seven states have taken measures for restricting disease by abolishing the public drinking cup. Forty state boards of health have by resolutions condemned the cup, and twelve of them have decided to abolish it in the near future. Thirteen others which cannot take such action without legislative authority will seek enabling acts as soon as possible. Many cities have taken individual action, including St. Louis, Mo.; Portland, Ore.; Boise, Id.; Little Rock, Ark.; Wheeling W. Va.; Fargo, N. D.; Colorado Springs, Col.; Camden, S. C.; Elgin, Ill.; Childress, Tex.; New Rochelle, N. Y.; Georgetown, Pa.; Rutland, Vt., and Syracuse, N. Y. Educational campaign to enlighten the public regarding the dangers of public drinking vessels are being carried on at present in 32 states. Sixteen railroad companies now provide the opportunity for their passengers to purchase individual drinking cups at a nominal charge on board the cars of their passenger trains. The presidents of 27 other railroads agree with the attitude of the various state health boards in their opposition to the common cup. Municipal authorities in many cities other than those named are taking action to abolish the public drinking vessel in all public places including theatres and department stores.

Providing Work for Prisoners.

President Amos W. Butler, of the American Prison Association, in his annual address at Washington last week, touched upon several important phases of the work of the association and questions connected with it, but none more important than that of work for prisoners, especially those in county jails. On this point he said: "A convict's needs are the same as those of any other men, and the first and most important of these is work. There is one leisure class in this country—composed of the inmates of the county jails, and there more than anywhere in the prison system, is the most crying need of reform. In the penitentiaries this has been recognized, but no system of providing work for convicts is yet free from serious faults. A convict's work should be productive if it is to be of any future use to him. It is not enough merely to occupy him."

Progress of Initiative and Referendum.

The initiative and referendum is moving on. The Democrats made it an issue in their campaign for the election of delegates to the constitutional convention in Arizona. The Republicans opposed its adoption in the constitution, and the Democrats won. In Arkansas it also was an issue in the election of last week, and carried.

Results of the Lynching Evil.

The logical results of the lynching evil were never more clearly set forth than they were by Judge Stout, at Frankfort, Kentucky, in his talk to the grand jury about investigating an attempt at lynching: "If citizens are to be allowed to take the administration of justice into their own hands and decide who shall be punished and who shall not, it will not be long until all private affairs and business matters will be controlled by such methods and anarchy will reign. That means there will be no law and no redress for any citizen. There is no bravery or courage in any man who joins with a lot of other men to kill a poor, cowering, trembling prisoner who is already in the custody of the law."

The Salvation of the Minister's Soul

Searching Interpretation of the Preacher's Inner Peril

BY GEORGE A. CAMPBELL.

The minister has a soul for which he must give an account. The doctor cannot violate with impunity the laws of health, no more can the minister violate the laws of the spirit and keep his soul whole. His profession is no guarantee of salvation. Intimacy with sacred words and institutions has its subtle dangers. Theology cannot promise religion. The office cannot speak for the man. Christianity is more than much speaking. Religion is not machinery. The soul cannot be derricked into salvation, for it is the most delicate and yet the strongest thing in the universe. It is the life of God thinking, and loving, in another. Salvation is incarnation. It is the truth that opens the eyes to the stars. Salvation is Christ. It cleanses, it brings openness of vision, it makes everything tingle with the Divine, it unites, it sheds the blood of self for the good of others, it sanctifies all thought and all work. To redeem, it descends into hell; to rejoice, it ascends to heaven. It consecrates money and time, thought and talk; it makes whole. Salvation is God at work.

Minister Saved by Becoming a Christian.
If, therefore, the minister's soul is to be saved it is not by theology, or institutions, or systems, or preaching—but by becoming a Christian. The minister's soul must not be clamped but must be free to hold, at all times, direct and holy communion with its Father creator. It must also love democratically. Having these two new-birth endowments, it will possess full salvation and the scarcely containable joy of being sure.

This doctrine I am enunciating is Protestant, though not Protestant practice. We obstruct our open vision by our priestly persons and institutions. Luther rebelled because the Pope got between him and God. He demanded freedom to the throne. Wesley labored to get unprofitable ceremony out of the way. He contend'd, and we all do, that the naked and individual soul is made for direct communion with the Divine. What is prayer but the assertion of this glorious Protestant faith?—and it's a tremendous faith! The very thought of prayer is daring and staggering. It makes the universe to hear the whisper of a babe. It makes "I pray the Lord my soul to keep" mightier than the law of gravitation; and "Give us this day our daily bread" mightier than the laws of astronomy—every soul in Christianity can pray. No intermediary priest is necessary.

No Priest May Get in the Way.
Our doctrine of prayer is more daring and dazzling than the flight of any airship—any soul is privileged to fly to God. The minister, to save his soul, must claim this privilege; he must not allow the priest to get in his way. The modern priest tempts us in the form of scholars, creeds, newspapers, etc. The minister's soul does not grow strong by leaning upon another. We are weaklings because we refuse to reverence the God within us. We must guard the sanctity, freedom and authority of the single soul. God is a democrat. He speaks to his *Isaiah* and to his *hod-carrier*; to his *Mary* and to his washer-woman. Forgetting God's ways we lean too heavily upon the priest of Greek, or logic, or criticism. We have already canonized Alexander Campbell. I think he compares favorably with the other saints, and they all can help us if we do not allow them to become our priests. Every soul must make its own sacrifice. Mister McGarvey's altar will not avail, nor will Mister Willett's

(Mister is scarcely a priestly term). Neither of these worthies has fire enough for others. No one has. Each must kindle it on the altar of his own heart. Partyism and prejudice exist because of the undue exaltation of the priest. I believe in the scholar and the schools if they do not arrogate fields other than their own to themselves.

The ways of God are democratic. They are highways for the multitude. The lonely mother in Israel is often more versed in spiritual things than some who have long studied the psychology of God. The minister must not be affrighted by scholarship. Doctors of philosophy die and go to the judgment. They gaze and wonder at the flying machines like the rest of us. They are pleased when their wives make them a good bowl of soup. They are awfully human—and not one great question of life can they answer satisfactorily to themselves.

Literature a Means of Salvation.

If the minister's soul is to be saved he must choose well the literature he reads. Here, too, he must be democratic and universal. Literature of the right sort gives the expansion we all so much need. Writing of the wrong sort narrows, cramps and sectarianizes. The democratic literature is that which has stood the test of years and has appealed to the common life of humanity.

It gives vision and warms the heart to the race of men. The sorrow and the laughter in its books are those of the big brotherhood. Its faith is that of the great and good God. The minister who reads bad books, and by bad I mean little of soul, when there are so many good ones, will without the shadow of a doubt lose his soul in pitiable contraction. The religious newspaper may—if it is not guarded—prove a menace to the minister's soul. The note in it is often too ephemeral. Literature that builds strong must have the note of eternity. It must be deep calling unto deep. I would not say that Editor Morrison is too daring with his pen; but that he is not daring enough. He is not daring enough to believe the traditional—the faith of us all. The sweep of his pen often omits the truth that was before Darwin. I do not object that my friend, Editor Lappin, is too dogmatic; but that he is not dogmatic enough. He does not demand too much of faith; but far too little. I want him to believe in the unsectarian God that is mightily at work today, a God of wrath, if you please, who is going to surely shatter his enemies and firmly establish his kingdom of righteousness and of love. I want him to believe in the future, to see God in the deeper tendencies of today and to believe that there is yet light to break forth from his Christ's words. I want him to quarrel over the big wrongs, and there are plenty of them. Let's grow red in the face over the devil, not over one another.

Regulating the Editors.

I would have all editors true democrats, recognizing the sanctity of the single soul. They must not erect creeds as tests. The minister must be a free soul. He must not allow religious newspapers to become his priests. Editors may teach, but they must not be allowed to legislate or to offer our sacrifices. Seriously—all I am writing is serious—more seriously than, ministers should remember editors in their prayers—they are truly burdened. I wish that God would see his way clear to call them to be prophets.

We are a people of great conventions. We are red bloods. We love a crowd. We like addition and multiplication. Brass-band music is pleasant to our ears. All this is well. It speaks of youth and strength. We all worship at the shrine of our conventions. We bring to our great assemblies the offering of our statistics and orations. We do not always bring our meditations, our contritions, our sacrifices and our mighty deepening desires for the abiding things. I am pleading for the sanctity of the single soul. A missionary on a platform is quickening to an audience. But a soul in his closet forming the decision to be a missionary is what is inspiring to God. Anton Lang, on the stage, pleased thousands at Oberammergau. But it is Anton Lang at his daily task that we would like to know. Back of the show and glitter and crowds we would like to see his soul in the strength of the commonplace. Livingston surely must have felt what I am trying to express. His death must have been more glorious than his speeches or his triumphal tour. Dye in Africa is greater than Dye at home. The conventions therefore must not act as priests. Every soul must be his own priest. The minister's soul is not saved by great speeches but by the free communion with God, and the democratic service of man.

The Cup of Cold Water.

The cup of cold water, thank God, may be given by those who never attended a great convention.

The statistics of the Divine inflowing and outflowing never can be gathered. The most momentous event in our brotherhood this year may be the birth of a child—the child of some lonely mother's prayers. He may make and unmake conventions. They are fine. They are national church socials—and more. But I am pleading for the democracy of faith. The convention must not become priestly. The offering to its missionary altar must not be exalted in the minister's mind to at all compare with the offering upon his own heart altar. The minister must give an account of his deeds to a greater assize than our conventions. His offering must be more than money. God believes in his many ministers who are never called upon to make convention speeches, and these ministers must believe in Him.

A Minister Must Be Honest.

The minister to save his soul must be ruggedly honest. He must not make a careless offering to Jehovah. No blemished animal would the Lord accept. The sermon is the minister's weekly offering; it must be filled with the best blood of his soul; it must have upon it the sweat of work and the glory of vision. It too, must be democratic. It will contain tried truth. It comes not fresh from the seminary class room but fresh from the minister's soul and fresh from the ages. It is delivered for the first time, because it was born in the holy of holies of the minister's soul. The bare truth is old, but the story of the minister's soul is new. The minister in these days of the smattering new and the rusty-old is in grave danger. The old that is repeated parrot-like and the new that is momentarily held, superficially examined and lightly proclaimed, are both damaging to the soul. The soul, not the mouth, must preach if either is to be saved. The minister may lose his soul in preaching either Franklin's sermons or Ames' "Psychology of Religious Experience." The truth

in the minister is what is important. The sermon must be democratic, in that its content is of the people and for the people. Unsectarian truth is the preachable material. There is a depth in most men beneath the sectarian man. That depth is the preacher's field. There again the sermon must be for the many. In every church there is a small group of "cultured" people who are more or less cynical and snobbish, who are pleased with a sermon lacking religion. The preacher is frequently grievously tempted by this class. The lecture may be for the few, but the sermon is for the many.

The minister hears many voices today. There is no safety in their confusion. He must hear distinctly the eternal beneath them all. Balzac's surgeon scoffed at religion but went into the cathedral regularly to pray. The minister must know how to read the prayer beneath the scoffing. He is a doctor of souls; and must know well his art of spiritual diagnosis.

In every church there are people of great

faith and spiritual discernment. The minister must possess his soul of the verities or these will go beyond him. The other day I was called to conduct the funeral of a child. How ugly death must be to a father and mother. The resurrection must be very real to them to rob death of its poignant sorrows. Funerals are common to us. Perhaps we grow perfunctory. After I had conducted the service the father of the child asked all present to kneel and he offered such a prayer as I had never heard. His faith was beautifully triumphant. His prayer will hearten me for many days. Even the undertaker was touched. Our faith is democratic, the faith of the people, and the true minister must observe God's stirrings among them. The people are emotional. The minister will do well not to become so "cultured" as to lose his deeper feelings—Browning is true to life when he so frequently puts in the mouth of imperfect common folk great sweeping and gripping truth. Every minister could well afford to make this quotation from "Para-

celsus" a pastoral principle which if held to will lead him into salvation which is by love:

To trace love's beginnings in mankind,
To know even hate is a mask of love's
To see a good in evil, and a hope
In ill success; to sympathize, be proud
Of man's half reasons, faint aspirations, dim
Struggles for truth, their poorest fallacies,
Their prejudice and fears and cares and
doubts;

All with a touch of nobleness, despite
Their error, upward tending all, though
weak,

Like plants in mines that never saw the sun,
But dream of him and guess where he may be,
And do their best to climb and get to him.

If I stoop
Into a dark tremendous sea of cloud
It is but for a time; I press God's lamp
Close to my breast; its spender soon or late
Will pierce the gloom, I shall emerge one
day."

To emerge is Salvation.

The Spirit—Not Yet!

A Sermon

BY G. CAMPBELL MORGAN, D. D.

"The spirit was not yet given; because Jesus was not yet glorified."—John 7:39.

These words constitute the second part of the apostolic interpretation of the intimation which Jesus uttered on the last day of the great Feast of Tabernacles.

In many editions of the Authorized Version this verse is printed in parentheses. That was a very helpful arrangement, and we have lost something by the omission of those parentheses in the Revised Version, because the main story is taken up again at verse forty. Yet the verse is of supreme value, and of supreme value at that point of the narrative. These words were written long after Christ uttered the call in Jerusalem on the final day of that memorable feast of Tabernacles, and they constitute John's explanation of the meaning of what Christ there and then said.

John says of those words of Christ, "This spake he of the Spirit, which they that believed on him were to receive," that is, were about to receive, were presently to receive. Then he further explains the meaning of his own first declaration in the words of our text: "The Spirit was not yet given; because Jesus was not yet glorified."

The Text Explained.

Tarrying for a moment longer with this technical examination of the placing of these words, and of the words themselves, I want to observe that the word "given" is an added word; it has no true place in the text; it is not to be found in any of the original manuscripts. I am not saying that it is inaccurate, for without it there would be a hiatus full of awkwardness. Some word is needed in order to make sense for the English reader. Yet as a matter of fact the statement as actually written by John is this, "The Spirit was not yet, because Jesus was not yet glorified"; or, if we may be a little more particular, "Spirit was not yet; because Jesus was not yet glorified," for there is no definite article before Spirit in the text itself. I am not saying that use of the article is inaccurate in translation. I am simply endeavoring to show the bluntness, and therefore the inclusiveness and remarkable forcefulness of this apostolic word of exposition. The

whole force of the declaration is borne in upon our minds as we notice the repetition of the one phrase which at first hardly arrests our attention, "not yet." The Spirit not yet given; because Jesus not yet glorified. When we turn from the manuscripts to the translations we find that many words have been used by translators at that point. The Spirit was not yet bestowed, not yet outpoured, not yet manifest, not yet realized,

made, in the human experience of the Holy Spirit of God by Pentecost; that there is a difference most evidently between the relation of men to the Spirit of God before the mission of our Lord Jesus Christ and all these days that have followed thereupon. It is to that difference I desire to draw your attention in a brief meditation.

The Difference.

Let us begin with matters which do not seem to be related. I go back into the old economy, and there are three things stamped upon the pages; the fact of sin, the fact of sanctity, and the fact of service. I find the selfsame three things in the new economy; but mark the difference. In the Old Testament Scripture I find a cleansing from sin which is ceremonial, and prophetic, and full of hope. In the New Testament Scripture I find a cleansing from sin which is positive and dynamic and experimental; and the difference is the difference between the relation of the Spirit to the old age and the relation of the Spirit to the new age. I look back at the old dispensation and I see sanctity, the sanctification of a man, the sanctification of a nation, to the purposes of God; the setting apart of a people to his will. I find that sanctity in that old dispensation was the result of obedience to the Divine commandment; the words of the law were inscribed upon stone, external to humanity; upon which men might look, in order that they might endeavor to realize and obey, "The law was given by Moses." I come into the New Testament and I find sanctity no longer aimed at by the effort of individuals, but realized by the fellowship of those individuals in vital relationship with the Lord of all purity and all life, "grace and truth came by Jesus Christ." I am not now dealing with the question of eternal destiny; I am speaking of human experience in this world. Through all the past I see the highest, best, and holiest men having fellowship with the divine life; yet forevermore looking at the ideal external to themselves; and under the divine guidance attempting to obey, and wonderfully succeeding over and over again as well as disastrously failing.

The Fullness of the New.

I come into the new and find that there



REV. G. CAMPBELL MORGAN OF LONDON.

because Jesus was not yet glorified. All these really have underlying them the same thought, the same suggestion. That suggestion is that there was some sense in which the Spirit was not yet possessed, had not yet been received.

Emphasizes A Great Fact.

Among all these words I should personally retain the one we find in our translation, "The Spirit was not yet given." That emphasizes the fact that the age upon which men entered with the Pentecostal effusion, and in the midst of which we are living to-day, resulted from a gift of the Spirit made by God through the ministry of His Son. The word "received" would remind us rather of our relation thereto, a great and beautiful word, but I prefer that the emphasis should remain where it is placed by the use of this word "given." Thus the declaration is that there was a difference

is no longer any need for ten words to be engraved on tables of stone that all may look at them, no need of any law outside, because men are brought into the experience of sanctity by fellowship with the indwelling Lord of law, the Master of purity; the incarnate one himself abiding in the life and producing the holiness after which he seeks. The difference is the difference between the dispensations with regard to the Spirit. I go back into the old economy and see men serving God, but the service is forevermore duty, every now and then the duty becoming transfigured with light and glory, and becoming a joy; but these are the mountain peaks of experience not often reached, and almost invariably reached when for some special purpose the Spirit of God had clothed himself with a man, for that is the word concerning Gideon, or clothed a man with himself—for that is the word concerning Joshua; for the Spirit of God did give men special wisdom for special work, "I have called by name Bezalel . . . and I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass." There were mountain peaks when duty became delight, but the general impression of the service of the Old Testament is that of duty.

Duty Changed to Delight.

What is the general impression of the service of the New Testament? That it is no longer duty but delight. It is a very interesting thing that the New Testament has hardly anything to say about duty. How we glorify duty still and must for all such as lack the indwelling baptism of the Holy Spirit. When a man has found his way into this life he will say little of duty, he will say with his Lord and Master, "I delight to do Thy will, O my God." The service of the new economy is no longer the stern, honorable, beautiful path of duty at all cost; it is the path of perpetual joy and delight, a well-spring in the life bubbling up, laughing up into eternal life. The change is manifest if we take these broad outlooks.

Once again glance at this. The difference is that between an occasional coming, and a perpetual residence. In the Old Testament the Spirit came to men occasionally, stayed for a period. According to the New Testament ideal, within the church of God the Spirit came to abide for ever. In the old dispensation the Spirit was granted to men for special ends, for the doing of particular work. In the new, the Spirit came to men for all life; not merely for the service of the first day of the week, this holy eucharist of worship, and joy of proclamation, but for all the days that run on after it, for which the forces of grace are most surely needed. The Spirit came to abide with men, that all their life might be made mighty, energized in his presence.

Said John, "The Spirit was not yet," and he did not mean that the Spirit was not yet known. It was known. I venture to suggest that we take the word which occurs at the end of the text, which may be applicable to both, and say: The Spirit was not yet glorified; because Jesus was not yet glorified. The Spirit was not yet glorified by being placed entirely, abidingly at the disposal of men, because Jesus was not yet glorified.

The Heart of the Consideration.

That brings us to the very heart of this consideration; and makes us inquire in what sense was it true that Jesus was not yet glorified, when he uttered that word? For Jesus was already glorified in some senses when He stood there in the midst of the

multitudes. He was glorified as a Teacher. However much men were against him, the men of his own age did recognize the superiority, and in many cases the finality of his teaching. "Never man spake like this Man." Moreover, he was glorified as a Pattern. Men had already seen the exceeding beauty of his character, that character in which tenderness and thunder for ever merged, that character made up of all sweetness and all strength. He was glorified as a Teacher and as an Ideal, and therefore, in many cases, in the case of his own disciples known and unknown—and Christ had many secret disciples—in the case of all his disciples, he was glorified as Lord upon the basis of his perfect teaching, and his perfect pattern. Yet John says he was not yet glorified; there was yet incompleteness. He himself was straitened, and could not make himself understood even of his own disciples.

What happened then between the feast of Tabernacles when he said the words to which John is now referring, and that Feast of Pentecost when the rivers began to flow, and the light of the new day to shine and burn, and the throb and thrill of the new dynamic began to pulsate through humanity.

Three Words.

The answer can be reverently given in three words which will convey all I need to say: The Cross, The Resurrection, The Ascension! The glorification of Jesus came by way of the Cross, and not by the Cross alone, but by the Cross as that which led to resurrection, and culminated in ascension. Glorify is the great word that John makes use of with reference to these final, mysterious, mighty facts in the mission of Jesus; the facts of the Cross, the Resurrection, and the Ascension. "The Spirit was not yet given; because Jesus was not yet glorified."

The deduction becomes perfectly patent. The new age of the Spirit resulted from that work in the midst of the ages which we speak of as the Cross, the Resurrection and the Ascension of our Lord and Saviour Jesus Christ. The Spirit came before, fitfully, occasionally for specific purposes, a visitor, a guest; he came beyond to abide; to abide in the church and in his people; and was poured out upon all flesh, to convict of sin, of righteousness, and of judgment. That greater age of the Spirit, the Pentecostal age, in which we were born, and in which we live, has resulted from the death and resurrection and ascension of our Lord.

Why Not Yet?

Now why is it that of very many it has to be said, Not yet? Because Jesus is not yet glorified in their life. That is the reason. By some he is wholly rejected. By others he is acknowledged King because of his ethical ideal and because of the beauty of his human life. So far have they come. So far had these disciples come before Pentecost. The attitude is intellectual, but not volitional; a sub-consciousness of the mind, but not a mastering passion. Not yet the Spirit, because not yet Jesus glorified.

How may we so glorify him as to enter into the fulness of the spiritual life? Nothing short of submission to his Cross and trust in his resurrection will ever bring men fulness of spiritual life. We may consent to the beauty of his ethic, we may admire the glory of his ideal and even may attempt to obey; but that which is the peculiar consciousness of Christian experience, the thrill and throb of inward certainty that laughs at all argument against the abiding knowledge of God and of his Son Jesus Christ; the glory transfiguring all the sackcloth, illuminating all the darkness, turning all the grey into purple, singing the anthem of the ages in the midst of the strife and turmoil

of the little while, that never comes to a man save as he trusts in the Cross of the world's Redeemer and enters into life by way of the resurrection. Not yet the Spirit, because Jesus not yet glorified.

A Halted Process.

One further word. There are many who have seen this vision, who have been certain of their own deep consciousness of the abiding facts, who yet are saying, we have not yet the Spirit in fulness. Sin is forgiven, but it is dominant in our lives. We are sure we have been accepted, but we have no fellowship with God as the days go on. We are trying to work for God, but the work is drudgery, not delight. Such is the case of the preacher who sighs with relief when Sunday is over, and prays that the next may be postponed; such is the Sunday-school teacher who is always thankful when the afternoon is over, and feels it is hard work getting ready for the next. Thousands are speaking so, through lack of the fulness of the Spirit.

Where there is fulness of the Spirit, if a man is in the ministry of Christ and knows anything of the teaching of the Spirit, he would turn every day into a Sunday if he could only preach; he would linger on in the midst of the children for the very joy of speaking of eternal things.

Cancel the Word.

The last teaching of Jesus which Luke records is this, The Son of Man had to suffer, and die, and be raised. It was never until the disciples yielded to that, and in self-conscious weakness waited, at the end of their own wit and wisdom and power, until they were endued with power from on high.

Not yet the Spirit; then not yet is Jesus glorified. May God help us to cancel that last "Not yet"; and may he be glorified now by those who name his name, by those who have admired his teaching and pattern, but have never yet yielded in trustfulness to his Cross. Glorify him by crowning him there in the place of his Cross. We are not waiting for Pentecost. We are not waiting for the coming of the Spirit. To the river. Plunge in! Within the atmosphere. Breathe it! In the presence of the Host. Hand over all the keys to him!

A Prayer

Teach me, O Lord, thy holy way,
And give me an obedient mind;
That in thy service I may find
My soul's delight from day to day.

Help me, O Saviour, here to trace
The sacred footsteps thou hast trod;
And meekly walking with my God,
To grow in goodness, truth and grace.

Guard me, O Lord, that I may ne'er
Forsake the right, or do the wrong;
Against temptation make me strong,
And round me spread thy sheltering care.

Bless me in every task, O Lord,
Begun, continued, done for thee;
Fulfill thy perfect work in me;
And thine abounding grace afford.

—William T. Matsen.

A rational imitation of Christ is not the conduct of a mimic or a puppet. It means what the imitation of other characters means—an influence of leadership, power, authority, example, applied to the conditions of one's own life. The traits in him which command appreciation are applied, not to suppress one's own character, but to enrich and enoble it.—Francis Greenwood Peabody.

The Practice of Christian Union

A Clean-cut, Earnest Message

BY CECIL J. ARMSTRONG.

[EDITORS NOTE: Something of a sensation was recently made in our brotherhood by the report that Rev. Cecil J. Armstrong had presented his resignation to his church in Troy, New York, where he had labored for five years, and accompanied it with a statement of certain progressive views which he held and which he felt his people ought frankly to be told. The feeling had been growing in Mr. Armstrong's soul, he told his congregation, that his own spiritual integrity demanded of him to express his convictions with greater freedom than he felt the continued pastoral relation there would allow. Since his resignation the assurances of the people he has served so ably have surprised him, great numbers begging him to remain as pastor and declaring that their hearts are needing just the kind of aggressive leadership he has resolved upon. Mr. Armstrong's acceptance of the call to the Union Church of Disciples and Baptists in Monroe, Wis., opens to him a field for the highest service. This church, like its new pastor, has a message to the community and to the Christian life of our time. We have asked Mr. Armstrong for an article on Christian Union and we are glad to give our readers his earnest and illuminating words.]

Ever since Paul protested against divisions in the Corinthian Church, efforts to heal the breaches in Christendom have been made. 'Tis true that apologists for a divided church have ever been to the front. But the seers and prophets of Christianity have labored, sacrificed and prayed for the fulfilment of Jesus' prayer. Especially in this age is it useless to argue the sin and waste of contending religious factions. That these are self-evident is proved by the trend of religious utterance, and most emphatically by the plea of the recent Edinburgh Conference.

Thus has Christian union long been preached. Today it is much nearer achievement than ever before. Still, it must be admitted, that Christian union has been more preached than practiced. We have all seen the beauty and power of a united church; most of us have hailed with joy any tokens of a growing nearness of Christian bodies; but comparatively few have had the courage to really practice Christian union. To practice Christian union means to surrender many a time-honored creed and tradition, and to sacrifice many an ecclesiastical form. It means to grip the essential and bid farewell to the non-essential. Comparatively few have had the courage to do that.

"Terms" of Unity.

The trouble has been the "terms" imposed as a condition of unity. The Pope of Rome extends his paternal arms to protestantism; "let us be one," says he; but his condition is that we all become Roman Catholics. The good Episcopal bishops cordially invite the churches to unite, but upon the recognition of "the historic episcopate"—in other words, that all become Episcopalians. There is not a denomination under heaven that does not advocate union, but each consciously or unconsciously, would compel uniformity to its creed.

Have the Disciples been any exception to this? More strenuously than others have they pleaded for Christian union. This day has come when Christian union is in the air. When asked for our proposed basis, what is the reply? "Upon the New Testament as the only rule of faith and practice." "Yes," replies the questioner, "we too stand for that. Let us unite." "No," we reply, "union can only be achieved by an acceptance of a certain interpretation of the New Testament." And the questioner goes away wondering why his interpretation is not as good as ours. Have not the Disciples demanded that all shall come to them? What else meaneth our terms of union? Have not the Disciples said: "We will not unite unless our interpretation of the New Testament is accepted by all." "But our interpretation is the correct one," cries an enthusiastic Disciple. Well, that is exactly the contention of every denomination. The church will remain divided so long as the Disciples, or any other denomination, conditions unity upon "our interpretation."

Futility of Dogma.
This shows the futility of dogma as a basis of unity. Churches will no more unite upon immersion-dogma than upon free-will or predestination. Greek lexicons, canons of interpretation, and proof texts will never heal the sundered parts of Christendom. To the end of time men will be free-willists, determinists, universalists and affusionists. Till Gabriel sounds his trumpet men will differ



REV. CECIL J. ARMSTRONG.

as to the best form of church government. There will be a united church, but it will be a unity with great diversity of doctrinal and ecclesiastical beliefs.

But Christian union is and can be practiced. If the perpetuity of democracy depends upon a nation's practicing democracy, the achievement of unity depends upon the church's practicing of union. The first essential is to realize and recognize that the only basis for unity is devotion to the personal Christ and his ideals. All other bases are futile and vain—yea, are divisive. Herein lies the rock that might wreck the Disciples of Christ. A continued emphasis upon what we have been pleased to call "first principles" (although there is only one "first principle," namely, Christ) would cause us to degenerate into a mere sect—propagandists without a message to the age. We are pleading for a doctrinal basis. Such a plea becomes divisive.

Personal Devotion to Christ.

If personal devotion to the personal Christ and his ideals is made the basis of our plea then union is certain. That puts aside all doctrinal and creedal differences. It is the fulfilling of the motto: "In matters of faith

unity, of opinion liberty, and in all things charity." It bids one and all "come." There is no pretension of superiority. It proclaims "all we are brethren—come, let us recognize our brotherhood."

In some communities churches have gone past federation and co-operation to real and lasting union. In how many places, think you, if the theologians would keep their hands off, would churches remain apart if such a basis were proposed to them? Just now it is customary for immersionist churches to unite. Yet the real standard around which intelligent immersionists gather is not immersion but devotion to Christ. The union of immersionists is but a step—the logic is irresistible. The next step (and it is at hand) is the union of immersionists and affusionists. The one is no more devoted to Jesus and his ideals than the other. Why should they not be one? If ever the universal church becomes immersionist it will not be because of argument or lexicon, nor because immersion was an apostolic practice. The history of the baptismal controversy proves that. It will be because the church finds immersion to be of more symbolic value than affusion. Such a result cannot be achieved until immersion is lifted out of the realm of controversy.

This presents to the Disciples their opportunity and responsibility. Let them put aside "our plea," "our interpretation," and present to their communities the one foundation, Jesus Christ and his ideals. What will be the result? In many cases the churches will not at first be prepared to answer the call. In a multitude of places the rank and file (theologians, of course, excepted) will gladly answer it and practice Christian union. Thus shall the Disciples fulfil their historic purpose. By the practice of Christian union shall we lose our life to find it in the lasting unity of the church universal.

Monroe, Wis. Union Church in Christ.

A movement to make the Protestant Episcopal church in the diocese of Milwaukee a recognized factor in future legislation on matters pertaining to civic welfare by constituting the new social service commission of the diocese a permanent body and authorizing it to examine, in behalf of the church, any bills prepared for presentation to the legislature wherein matters pertaining to the general welfare of society are involved, was inaugurated in the diocesan council last week by the presentation of resolutions embodying these points by the social service commission at the end of its annual report. The report sets forth that the first essential of the immediate future, from an economic standpoint, is the restoration of a due balance between income and the cost of living.

Our Readers' Opinions

"Interpretation Running Wild" Again

Editors Christian Century: Referring to the publication under the above heading of my criticism of your reply to Mr. Cleaver's question, I simply desire to say that I am quite content to leave to the readers of the Christian Century whether my interpretation of your statement actually runs wild, and if my conclusions, drawn from your utterance, are warranted. It is well known that the Disciples throughout their whole history have taught and practiced immersion only as baptism and have refused and do now refuse church membership except to the immersed. By "fullest fellowship," I supposed you meant church membership, as that was the only matter involved in Mr. Cleaver's question. If this is what you meant, and to refuse it is sectarian, then the Disciples are sectarian and "narrower in their basis of union than the Church of Christ."

The editorial note appended to my article is sufficiently "safe and sane" in so far as it relates to what the Christian Century believes. I had no intention of reading into your paragraph what it did not contain, nor do I believe that this has been done. My difficulty now is to reconcile your present position with that assumed in your answer to Mr. Cleaver's question. But we can afford to let that go. You have made a very good and very satisfying "confession!" For my life I cannot square what you say in your issue of October 6 with what you say in your issue of May 12, but the last word will be accepted as your more mature judgment—and so we are all in Topeka and all together!

Valparaiso, Ind. CLAUDE E. HILL

What Can the Men Not Do

An editorial in The Christian Century for September 22, throws out a few sparks acent the Brotherhood. It begins with some slight strictures upon the good humor reigning around a certain banquet board. The lightness of the after-dinner speeches, following so hard upon some vigorous interchanges in the afternoon, seems to the editor to be out of keeping with the seriousness of the Brotherhood's great purpose and great future. Possibly the good natured speakers considered that a banquet furnished the scriptural opportune time for mirth. At any rate, they attempted to rouse a few risibilities, though some of the jokes were old enough to be serious, goodness knows!

However, lest a worse criticism befall us, one serious thing came out of it all. The editor was seriously impressed with the need of an objective in the Brotherhood. He has propounded a most weighty and pertinent question. He has also voiced the thoughts of many earnest ministers and laymen. Possibly, too, the leaders of the movement have spent several sleepless nights over the same problem. What is the Brotherhood for? What is it going to do? How is it going to put its members to work? All these are forms of the same insistent question.

To my mind, the editor has come to the heart of the Brotherhood's problem. He has stated it with clearness and vigor and has demanded the serious consideration of it. In all this he has done well and nobody will welcome what he has said more earnestly than the friends of the movement.

First, however, it ought to be noted that his strictures are no more criticisms upon the Brotherhood than upon the Disciple church, or any other church. The very fact that the

question, "What shall be done with this body of men?" is asked at all is a commentary upon the institution founded first by men and whose business for the last two millenniums has been supposed to be to work out just this problem. It is just as pertinent to ask the whole church "What is the church going to do with its men?"

In fact it is a little more pertinent to the Disciple church. For it was the Disciple church, in convention assembled, which organized the Brotherhood and presumably for a purpose. If there was no purpose in the organization it certainly can be no more culpable in the Brotherhood than in any other being born without consultation. Its immediate adoption of a motto, "All the men at all the church's work" would seem to palliate its first prenatal offense, if there was any.

The statement of the purpose does not seem satisfactory. It does not express what so many seem anxious to have. The editor suggests a more definite programme. He thinks that, first, the church lacks spirituality; second, spiritual leadership; third, the men are to blame for this. It can be remedied by the men's doing the mechanical part of the church's activities and so making the minister the spiritual leader he ought to be.

Such a suggestion is in every way splendid. It is clear, clean-cut and appears practical. It will prove a boon to the movement, for it will reach many men who are thinking earnestly about the matter. It does The Christian Century credit to express it.

Several comments might be made upon it. First, it is in no wise the Brotherhood's fault that church conditions are as they are. The editor does not say it is, but taken out of connection, or in connection, with some previous remarks, some readers might hastily think it was. Second, the Brotherhood, through its special and regular secretaries, has made this programme its *preachment par excellence*. From Dan to Beersheba, more than one orator has burnt out the fire-brick lining of his throat crying the message of a redeemed and consecrated ministry. Some have gone through the fires of newspaper notoriety, and some have suffered even the keener torments of sisterly disaffection over this same plea. Therefore, the Brotherhood says the message of the editor is a brave message. It sounds good to the ear to have somebody else say it and say it better than it has been said before and to a larger audience.

Further, good as this message is as delivered from the flowing pen of the writer, it has its limitations. It offers but a partial and inadequate vision. It sounds as if the editor had something further to say. Possibly space forbade further elaboration. At any rate the Brotherhood has not only preached a fuller vision, but local Brotherhoods have actually put some phases of it into practice.

The Brotherhood early recognized that there is not enough work in the church to employ all the men the church now has. All the men cannot work at all the so-called church's work for there is not enough work to go round. That is, as the "church's work" is now conceived. Therefore, the wording of the motto was left open so as always to be large enough to encompass any expansion of the vision in the future. Therefore, when the Brotherhood at Elkhart, Indiana, appointed a committee to inspect politicians' pedigrees, it was looked upon as legitimate church work. When fifty deputy sheriffs from Brotherhoods carried out cases of liquor from illicit establishments, that was counted church work to the glory of God. Many other new deeds might be noted. So in the future, the

motto will always be inclusive enough to furnish inspiration to any activities of men for the Kingdom of God.

The best answer to the question, "What shall the Brotherhood do with its men," may be tentatively accepted as the duty of teaching the church a new definition of its work: Release the minister from material worries. Build up the spirituality of the church. These are splendid objectives. But beyond these let the Brotherhood redefine the church's work in terms so great, so extensive, so progressive, so practical, so heroic that men will enlist in her enterprises everywhere. Begin with the babies. See that they are better born and better reared. Help the children. Put Christian men on school-boards. Eliminate the foolish and wasteful studies: put in the useful and enjoyable studies: equip school-houses with baths, gymnasium, manual training apparatus; the school-yards with play and nature study material. Elect Christian men to public office, clean the streets, tear down the shacks, open air spaces, build bath-houses and turn the city into a place fit for children to grow up in. Make mechanics more skilled, more sober, more thrifty; make clerks more independent; fathers more than money-supplying machines and mothers more in love with motherhood. Do these things as well as the things already so well done.

This has been the plan of the Brotherhood. The Christian Men gives incidents monthly of some steps toward it. The editor's notes did not seem to recognize this sufficiently, and therefore this is offered as supplementing the good things he said and offsetting some criticisms in the minds of some men who do not yet realize what has been said and done.

ARTHUR HOLMES.

Philadelphia.

The Man Problem

Editors the Christian Century: Your recent editorial upon "What Can the Men Do?" touches the root of one of the most difficult problems given man to solve. Two facts stand in great clearness when moral welfare is under consideration. One that salvation depends upon work. The other that the work in hand shall be of the highest possible moment. That which imparts character to work is its aim. The justification of the angel's task of sweeping the street crossing is the justification of the task of the angel administering an empire, viz.: the working out of God's good will on the earth. God's will is that man shall be permanently happy. To achieve this state is the work both of men and of angels.

What services will minister to human happiness?

True education will so minister. Education of both heart and mind, of body and brain. Then how fine it would be if brotherhoods would take up various phases of such activities, inquiring as to what forms of education are good, promoting libraries and selections of good books, promoting reading rooms, promoting lecture courses, purifying places given over to moving pictures, recognizing what a fine instrument this is and what possibilities it contains.

Purity in political life will so minister. How fine then it would be and how worthy of a man's effort, if our brotherhood through proper committees would institute searching inquiries as to political conditions to know who are good men and who are evil and to scrutinize narrowly proposed legislation to know in whose interests it is being offered.

(Continued on page 21.)

A
SERIAL
STORY

Donald Graeme

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By
M. A.
FULTON

(Chapter XXI—Continued.)

"James Douglas is not a man to accuse even an enemy of wrong doing without sufficient cause. But you are right Jeanie. Mother, we must keep the contents of James' letter from everyone, even from Mr. Sinclair, till I get back from Oban. If I start at once—"

"It is useless my son, to start tonight. You will really lose little time by waiting for the first train in the morning."

"I can't wait mother. I must go on at once. As James says, I am suffocating with anxiety. It will be easier to bear when I find myself on the road. There is a train in half an hour."

"But James told you to bring the cheque, Donald. You can't get it till father comes. Oh, must the whole terrible thing be brought up again?" Jeanie scarcely knew what she was saying. Donald flew into a passion.

"I suppose you would rather see me lie under it Jeanie. It would be enough for you if you were his wife."

"Donald, Donald forgive me. I would do anything to clear you from suspicion. But I can't believe that Archie is guilty. He could not be so vile."

"Hush, my children, and be calm and patient. It will all come out. I knew it would from the first. A mother's prayers work more miracles than the world knows of. But God forbid we should lay an accusation on another, no matter who, without due proof. He is near of kin to all of us, my children."

"If James has got evidence against cousin Archie, we'll all be sorry mother," said Donald.

"But do you know I can never trust him since the accident. I am sure Mr. Sinclair blames him, too. He never even mentions his name. You know Jeanie, that you thought he wanted to injure Mr. Sinclair. You told me so at the time."

"I know it. I know it perfectly well. But Archie has declared so solemnly that it was a pure accident, and he has been so sorry about it, that I could not have the heart to doubt him."

"Don't distress your father by letting him know what James wants to see you about, Donald. He has enough to bother him. And I think uncertainty is more trying to us who are growing up in years, than you young people can understand. I am sore puzzled to know why he did not come to see me when he came back from John M'Kittridge, instead of going away again to the Manse."

Donald forgot his eagerness to be off to Oban. In quiet, steady tones he said slowly: "I know why, mother."

"Tell us Donald. Was his mission a failure? Did the wretched man scorn his message and his proffered friendship?"

"No mother. That good woman's death has done what her life failed to do. It has softened his heart. He is anxious to make restitution for the wrongs he has done, especially to me and father."

"I know he hated your father for years, Donald. But you never offended him. And how could he injure you?"

"He tried to injure father through me, mother. He succeeded but too well—as Jeanie knows. Yes, Jeanie, John M'Kittridge was the man whom I told you of." She nodded, while her mother inquired anxiously.

"Are you going to tell me everything at last my son?"

He began at the beginning and left nothing untold. He reminded her of his desire to emigrate. It was simply to get away from the clutches of the man who, by false friendship had led him on to ruin. He would have told her and his father all the truth long ago, had he not feared that it would break their hearts to know how he had fallen into evil company even for a time. He told them how Elsie's mother had sent him home strong enough to make a clean breast of it. He told them of how he had met his father going to the man who had led him downward; how he had begged his father to hear his confession, and how he had told him to wait until he had first gone to be reconciled to his enemy. They listened in wonder as they heard how John M'Kittridge had broken down under his old master's kindness, and had confessed his own wrong doing. When Donald mentioned having been drugged, Mrs. Graeme threw her arms around him as she exclaimed joyously:

"My bairn, my bairn, I aye knew you were true at heart."

"Your faith in me and, and Elsie's, saved me from despair."

"Donald, I was hard on you. But I always feared you might have spent more than you told me of and thus been tempted."

"I don't blame you Jeanie. But if you had told me where you got the money for me, at least I would have been in a position to deny all knowledge of the forged cheque. All my hesitation and stammering was through fear that you had done it for me."

"I know now Donald. But I did not like to tell even you, that I went to Mr. Sinclair." The color suffused her face as she spoke.

"Well, Jeanie, you will be glad to know that we can both go to him this evening and thank him for his goodness. Look at this." And he placed the two fifty pound notes in her trembling hand.

CHAPTER XXII.

A Wounded Spirit.

The minister sat in his study chair wrapped in gloomy thought. Mrs. Johnston, his old housekeeper, turned on the gas, poked the fire and put on more coal, but he took no notice. She glanced at him suddenly, out of her kindly blue eyes, as she turned the gas-brackets to the angles he liked best for reading, but he gave no word of thanks, as was his custom. She lingered, for excuse, re-arranging books and papers on the table beside him. All her little devices were useless. He did not seem aware of her presence. She had been his faithful servant for ten years, and never had she seen before that hopeless look on his face. It was the first day since his return to the Manse that no one had called. Many a time during the past two weeks, Mrs. Johnston had grumbled to herself that his friends gave him no rest with their well-meant visits. But now she longed for some one to come, who would rouse him from the dark brooding, which seemed to be crushing all the brightness out of his, so lately, happy spirit. At last, after waiting in vain for her master to speak, the kind old body ventured to say timidly:

"I just hame frae Brigend the noo, maister."

Mr. Sinclair moved wearily in his chair and his face lost none of its moodiness as he replied:

"Oh, were you in the village? A cold evening for you to go out, Mrs. Johnston."

"No sae cauld outside as it is inside, sir." "What has gone wrong now, Mrs. Johnston?"

"Everything's wrang, sir, when the brightness has gone out o' the minister's face."

"Can you wonder that I'm bloomy betimes—thinking of this?" He looked at the empty sleeve.

"It's bad enough, maister, that you haes lost a guid arm. It would be waur if you forget that the arm o' the Almighty is not shortened."

"Thank you, thank you, Mrs. Johnston—that would be worse indeed. But I shall never forget that. The earthly joy that, perhaps, is lost to me can be made up in higher service. You are right—quite right. The minister's face should never lose its brightness." He smiled as he spoke with something of the old sweetness that had been his before the blow fell. The good soul beamed with delight to see her beloved master like himself once again. Encouraged by his words and manner, she ventured further counsel and information:

"An' you'll need your bright face, maister, if you're to bring the light o' hope into the life o' some o' your freinds—I'm sair feart there's something wrang at Hopefield. Maister Donald awa after Jamie Douglas to Oban, an' Miss Jeanie's going about the hoose as white as a sheet—so Sarah tell me when I was in awhile syne." Mr. Sinclair leaned forward eagerly in his chair.

"Donald gone to Oban? I hope James is not ill again."

"Jamie's not ill, sir. A letter frae him says he's getting on fine, an' he'll soon be back at his wark. An' seeing Jamie's no needing him, I think Maister Donald might ha' stayed at hame. It's fair cruel tae leave Miss Jeanie sae mucle alone as she is." The light died out of her listener's eyes.

"Is Miss Jeanie ill, Mrs. Johnston?"

"Ill enough, sir, when she's breaking her hert aboot something—be it what it will."

He smiled. "I'm afraid Sarah's a bit o' a gossiper."

"An' I'm no one tae listen tae gossip, maister. But I haes eyes in my ain heid. The bonnie lassie's jist a ghaist o' what she was and the eyes o' her wad break your hert."

Mrs. Johnston mixed the Highland tongue of her childhood with the Lowland of the rest of her life very pathetically. Mr. Sinclair remained silent for a few moments. Then he said gravely:

"Think of the months of weariness they had, sick-nursing—James Douglas and me—it was quite enough to wear her to a shadow."

"Bodily fatigue slithers over a lassie o' nineteen like water frae a duck's back. But when the hert's sair it's a different matter. She's no' been hersel' since—since the accident, maister."

His face crimsoned—

"It was a terrible shock to all my friends, Mrs. Johnston."

"Nae doubt. But there's another thing Sarah has tell me—Mr.—God forgie me, I canna bring mysel' to mention his name—the man wi' the motor car has na once been in Brigend since the accident. Surely Miss Jeanie wud na be grievin' hersel' about the likes o' him? He's naehting but a diel-may-care wastrel!" Mr. Sinclair leaned back in his deep armchair wearily. He lifted his thin, white hand to shade his eyes from the glow of the gas light. He paused before answering the old woman's wrathful words. Then with a half-suppressed sigh, he replied:

(To be continued.)

Tommy's Preference.

"Which do you prefer, Tommy, apple pie or peach?"

"Thank you, ma'am," said Tommy, "I prefer a piece of each."—Malcolm Douglas.



The Thermometer

Poor old thermometer,
Hangin' in the sun;
Never gettin' any rest,
Allus on the run!
Have to keep in trainin'
For a promenade
From something less than zero
To a hundred in the shade!
You're one of those companions
Who think it's up to you
To tell us without flinchin'
Just what you think is true.
Poor old thermometer!
Your candor ne'er unbends,
We praise your sense of duty—
But you haven't any friends.
—Washington Evening Star.

The Boys and the Bees

Many, many years ago the people in Germany lived in little towns with high walls around them. They built walls around their towns because they had quarrels with other towns. The walls protected them against their enemies.

Sometimes people kept beehives on the high walls. The bees would fly away into the fields outside and gather honey. There were not many flowers inside the city to get honey from.

One morning two baker boys were hungry. They had to get up very early. Some fine rolls had just been taken from the oven. The boys thought it would be fine to have some rolls and honey.

Let us go up on the walls and get some honey out of one of the hives," said John.

"But the bees will sting us," answered James. "Besides, the watchman on the walls might see us. Then we would be in trouble of another kind."

John, however, persuaded James to go. The two boys stole out of the shop, and ran across the street.

In a few minutes they were creeping up the stairs that led to the top of the wall.

There was no watchman to be seen. He had gotten sleepy probably, and had gone somewhere to sleep. But there was a noise coming from somewhere.

The boys listened, but all was quiet again. They made their way quietly along the wall till they came to the hives.

Then they covered their faces and got ready to rob the bees of their treasure. John was just lifting the top from one of the hives, when he heard another strange noise. He dropped the hive hurriedly.

The noise seemed to come from outside of the wall. The boys looked over, and saw a small army. It was the people of Linz, who had come to attack the town.

Both boys were terribly frightened at first. They saw, however, that something must be done to save the town.

"James," said John, "you run yonder and ring the bell. I will tumble the beehives down on their heads."

James did as he was told. John pushed a hive over the wall. It fell on the leader's head, and went to pieces. The bees were angry at being disturbed in this way. They flew at the men and stung their hands and faces, so that they were glad to run away.

Another beehive came tumbling down and then another. And the angry bees put the whole army to flight.

By this time the bell had called the people out to defend the town. But the army had already departed. The two boys and the bees had saved the town.

The boys were not punished. Instead, the people praised them for their wise acts. It was decided to erect a monument in their honor.

One of the boys afterward became mayor of the city. The other was long known as the most famous baker of his time.—A Rhine Legend, from "Child Lore."

Dot's World

BY L. M. MONTGOMERY.

"Oh, dear me!" said Dot, crossly, "this is a horrid old world. It's the very worst world ever was!"

Aunt Meg smiled.

"I've been thinking it was a real nice world, Dot. What is the matter with it?"

"It rained all the morning," said Dot, "and I couldn't go down to play with Nellie; and I've nuffin' to do, and I'm tired of all my books and games. Nobody pays any 'ten-tion to me, and it's a horrid old world."

Aunt Meg laid down her work and looked seriously at seven-year-old Dot. Dot liked to have people look seriously at her; it made her feel so nice and grown up.

"I don't really think it's a horrid world, Dot," she said. "It is just the kind of world we make it. Would you like a recipe for making it a nice world?"

"Course I would," said Dot, promptly.

"Then," said Aunt Meg, decidedly, "you must go and do things for other people."

"What things?" asked Dot, opening her eyes.

"Oh, I can't tell you that. You must find out what things for yourself."

"Are you in earnest?" demanded Dot.

"Indeed I am. Just try my recipe. You'll see that it will change your opinion about the world."

Privately Dot didn't believe that it would. She wasn't at all sure she knew just what Aunt Meg meant, but she thought it over carefully as she went downstairs.

In the sitting room she saw grandma getting ready to wind a skein of yarn over two chairs. Dot knew it made grandma's arms and rheumatic fingers ache to wind yarn; but Dot didn't like it either, and she was just slipping out when she thought of what Aunt Meg had said. Was this what she meant!

"Grandma, I'll wind your yarn for you," she said.

And wind it she did. When it was done grandma gave her a kiss and a pineapple drop.

"I'm ever so much obliged to you, dearie. You're a thoughtful girl."

Dot slipped out to the kitchen, and there was Nora getting ready to bake a cake.

"Can't I seed those raisins for you, Nora?" she said.

"Shure, and it's meself that'll be obliged to yez if yez will," said Nora, heartily. "I've got forty other things to do. If yez seed the raisins for me, I'll bake yez two little

pattypans out of the cake for your doll house."

"Where is Ethel?" said mamma, coming into the kitchen when the raisins were done. "I want her to amuse Bobby while I stitch up her shirt waist."

"Ethel is busy doing arithmetic for Monday," said Dot. "I'll play with Bobby, mamma."

So for an hour Dot played woolly bear and building house with two-year-old Bobby.

"That's my little woman," said mamma.

When Bobby fell asleep, six-year-old Teddy strayed in with tears on his face.

"I can't learn my letters," he sobbed.

"Oh, yes, you can," said Dot, brightly. "I'll help you. Come along we'll go up to the hall window seat and find out all about them."

In half an hour's time Teddy had got his alphabet so well straightened out that he knew every letter in it. Then Dot ran down to the Corners and did an errand for Ethel, for the rain had stopped and the sun was shining gloriously. The flowers in Dot's garden plot were all wide open and fresh when she came back.

"I b'lieve I'll pick a bunch and take them down to old Mrs. Brown," said Dot to herself. "I know she likes flowers, and she hasn't any."

"Bless your little heart, dearie!" said Mrs. Brown, as she took the big, sweet bouquet of blossoms. "It's a sweet thing of you to think of bringing me such lovely flowers. I've been wishing for some all day. And you're like a flower yourself, pet."

That evening Aunt Meg came into the little white bed room where Dot had just gone to bed.

"Well, Dot, what do you think of the world now?" she asked, merrily.

"It's a nice, splendid world," said Dot. "I'm ever so much obliged to you for your recipe, Aunt Meg, and I'm going to use it every day."—Zion's Herald.

The Baby

He is so little to be so loved!
He came unbooted, unbarbed, ungloved,
Naked and shameless,
Beggar and blameless,
And for all he could tell us, even nameless,
Yet every one in the house bows down
As if the mendicant wore a crown.

He is so little to be so loud!
Off, I own I should be wondrous proud
If I had a tongue
All swiveled and swung,
With a double-back action twin-screw lung
Which brought me victual and keep and care,
Whenever I shook the surrounding air.

He is so little to be so large!
Why, a train of ears or a whaleback barge
Couldn't carry freight
Of the monstrous weight
Of all his qualities good and great.
And, though one view is as good as another,
Don't take my word for it—ask his mother.

—Edmund Vance Cook.

Life—we shall not know what life is until we die! Death is not a descent, but a never-ending ascent into the larger spaces and the fuller delights!—J. Ossian Davies.

The Daily Altar

An Aid to Private Devotion and Family Worship

SUNDAY, OCTOBER 16

Theme for the Day—Love's Endurance.

Scripture—Love never faileth, 1 Cor. 13:8. And now abideth faith, hope, love, these three; and the greatest of these is love, 1 Cor. 13:13.

There is a life that remains ever young
All through the day, all through the day,
Singing at evening the song it has sung
All through the length of the day;
Love is the glory that never grows old,
Telling the story a hundred times told,
Keeping it light where the shadows have
rolled.
All through the length of the day.

—George Matheson ("What Never Grows Old").

Prayer—Our heavenly Father, out of the hatreds and suspicions of the past our Saviour has brought us the news of the love that never fails. We rejoice in that message of his, and we covet for ourselves the spirit of good will and love which shall not be defeated by misfortune nor overthrown by any form of difficulty. We thank Thee for this holy day and the privileges of Thy house. May we worship as those who have tasted of the good things of the kingdom of God and the powers of the world to come. Grant us thy blessing for our Saviour's sake. Amen.

MONDAY, OCTOBER 17.

Theme for the Day—Water from the Eternal Rock.

Scripture—The Lord thy God . . . who brought thee forth water out of the rock of flint. Deut. 8:14, 15.

For they drank of a spiritual rock that followed them, and that rock was Christ, 2 Cor. 10:4.

O living will that shalt endure
When all that seems shall suffer shock,
Rise in the spiritual rock,
Flow through our deeds and make them pure.
—Alfred Tennyson ("In Memoriam").

Prayer—Our Father, we are often thirsty in a dry and barren land where no water is. All our springs are in Thee. Thou hast been to us in days gone by as rivers of water in a dry place and as the shadow of a great rock in a weary land. Lead us to the rock that is higher than we. May the streams of refreshment and renewal flow out for our thirsty souls. May we look to the Christ, our Master and Savior, for comfort and guidance, and may we find at length rest and contentment in the holy place of God, toward which we make our journey. Amen.

TUESDAY, OCTOBER 18.

Theme for the Day—The Vision of Paradise Regained.

Scripture—And he placed at the east of the garden of Eden the Cherubim, and the flame of a sword which turned every way, to keep the way of the tree of life, Gen. 3:24.

And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel, Gen. 3:15.

Still before Eden waves the fiery sword,
Her Tree of Life unransomed: whose sad
Tree
Of Knowledge yet to growth of Calvary

Must yield its Tempter.—Hell the earliest dead

Of Earth resign,—and yet, O Son and Lord,
The seed o' the woman bruise the serpent's head.

—D. G. Rosetti ("The Holy Family").

Prayer—Gracious God, we praise Thee that out of the disaster which has been wrought in the world by selfish and willful deeds Thou hast caused the light to shine from the cross of our Lord Jesus Christ. We praise Thee for the wonders of that victory which righteousness is slowly gaining over the forces of evil. Teach us, we pray Thee, that the blessing of Thy presence can only be worthily obtained through struggle and cleansing. Aid us to accomplish in the strength of our Master the conquest of evil, that in us afresh the seed of the woman may bruise the serpent's head. We ask for Christ's sake. Amen.

WEDNESDAY, OCTOBER 19.

Theme for the Day—Master and Servant.

Scripture—A disciple is not above his master, nor a servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household, Matt. 10:24, 25.

Yet it was well, and Thou hast said in season

"As is the master shall the servant be":
Let me not subtly slide into the treason,
Seeking an honour which they gave not
Thee;

Never at even, pillow'd on a pleasure,
Sleep with the wings of aspiration furled,
Hide the last mite of the forbidden treasure,
Keep for my joys a world within the world.

—F. W. H. Myers ("Saint Paul").

Prayer—Father of mercies, we adore Thee for the fulness of Thy love manifested in the life and death of Jesus. We would not pass through the estate of disciples without the spirit which enables us to bear hardship as those who are called by his name. May we covet no easy and profitless life, but rather one of good service for Him whom we follow. Save us, we pray Thee, from low ambitions and easily fulfilled desires. Make us to be content only with that which is best, and so may we attain the place of children of God, through the grace of Jesus Christ our Lord. Amen.

THURSDAY, OCTOBER 20.

Theme for the Day—The Heavenly Life and the Birth of the Spirit.

Scripture—To depart and be with Christ, Phil. 1:23.

The wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit, John 3:8.

Dead, and no note in heaven,
Nor a gleam of white wings given,
To mark her way!
And my heart went up in the cry,
"How did the swift soul fly?
What life inherit?"
Then the wind blew sweet and was gone,
And a voice said, "So is one

Born of the Spirit."

—Edna Dean Proctor ("Born of the Spirit").

Prayer—Dear Father, we thank Thee for the confidence that comes to us through the gospel of Christ that those whom we have loved and lost awhile have entered into the life that is life indeed. Their departure has filled us with longing and bereavement, yet we do not count them as lost. Rather would we be confident that they have been born into the new and larger estate of the redeemed in Thy presence. In them the mystery of spiritual birth has been revealed. Help us, we beseech Thee, to claim for ourselves this confident faith, and the hope that we ere long may enter with them into life. We pray in the name of Christ. Amen.

FRIDAY, OCTOBER 21.

Theme for the Day—The Deepening of Autumn.

Scripture—And the clouds return after the rain, Ecc. 12:2.

These are the days when the birds come back,
A very few, a bird or two,

To take a backward look.

These are the days when skies put on
The old, old sophistries of June,

A blue and gold mistake.

—Emily Dickinson ("Indian Summer").

Prayer—O Thou, who hast given us this fair world in which to dwell, we bless Thee for its beauty and its adaptation to our needs. We thank Thee for the maturing season with its fruits, which speak of the blessings of God. Teach us the lesson, our Father, that all the experiences of the year are necessary to the welfare of mankind, and that not less needful are the various incidents of joy and sorrow that befall us on the highway of our lives. Help us in gratitude and good courage to persevere to the end. In the name of Christ Jesus, our Lord. Amen.

SATURDAY, OCTOBER 22.

Theme for the Day—Increasing Day.

Scripture—Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that Jehovah bindeth up the hurt of his people, and healeth the stroke of their wound, Isa. 30:26.

It's wiser being good than bad;
It's safer being meek than fierce;

It's fitter being sane than mad.

My own hope is, a sun will pierce

The thickest cloud earth ever stretched;

That, after Last, returns the First,

Though a wide compass round be fetched;

That what began best, can't end worst,

Nor what God blessed once, prove accurst.

—Robert Browning ("Apparent Failure").

Prayer—Our Father in heaven, hallowed be Thy name. Through another week Thou hast brought us in safety, and we acknowledge before Thee our gratitude for all Thy goodness. Give to us faith in the future. Help us to believe that the best of life is yet to be. Say we see Thy purposes in all events. May the lessons of the past bring to us wisdom and assurance, and may our lives become increasingly useful and happy under Thy gracious blessing. We pray in the Redeemer's name. Amen.

You will find the greatest possible help in studying the character of Christ—not your own. I believe that is when we are most occupied with Christ that we are most useful to others, however unconscious we may be of it and however conscious of our unlikeness to him.—A. L. Newton.



Sunday School Lesson

By Professor Willett

Closing Days*

The review lessons of the present year come at somewhat irregular intervals. The one which covered the lessons of the spring was really Number 2 of the summer series, and now the one which reviews the lessons of the summer and early autumn is Lesson 4 of the final quarter.

It is perhaps possible to divide the lessons of this quarter into three somewhat irregular sections: those which deal with the important events of the final month, those which relate the parables of this period, and those in which some of the minor, though interesting, incidents of Jesus' ministry are considered.

The Great Events.

There are four events that stand out much more prominently than the others in this series of lessons. They are Peter's Confession, The Transfiguration, The Entry Into Jerusalem, and The Day of the Great Controversies. These are lessons 3, 4, 9, and 12 of the present series.

Peter's Confession marked the culminating point of the teaching of Jesus. It was a sort of examination at the end of the course through which he had brought the disciples. It was to determine whether or not they understood sufficiently the nature of his life and message to be trusted after his departure. The assurance which Peter gave left no doubt that they understood. The outspoken utterance of this practical disciple made it clear that if he comprehended, surely the others would not fail to see the meaning of Christ's life. And the joy of the Saviour at this discovery voiced itself in its words of blessing.

The Transfiguration was a sort of sequel to Peter's Confession, for that public utterance had been almost immediately followed by our Lord's warning to the disciples that he was presently to terminate his work at Jerusalem amid suffering that seemed wholly inconsistent with their idea of his dignity and power. When Jesus thus set himself to the ministry of humiliation and sacrifice, his glory could not be longer obscured. The disciples then saw him manifested in a new splendor. Hitherto they had beheld in him their friend and leader. Now, on the lonely mountain sides of Hermon, they saw him as the self-devoted Master becoming a servant, and thus revealing all the glory of that divine life which it was his task to interpret. Though they did not understand at the time, later years brought to their minds the real significance of the transfiguration scene, and they were sure that they had not followed cunningly devised fables when they made known the power and the presence of the Lord Jesus Christ (2 Peter 1:16-18).

*International Sunday-school Lesson for October 23, 1910. Review. Golden Text: "And it came to pass when the days were well nigh come that he should be received up, he steadfastly set his face to go to Jerusalem, and sent messengers to go before his face." Luke 9:51.

The Triumphal Entry.

The third event of striking interest is the entry of Jesus into the Holy City. It was the one moment in his busy and self-denying life when he gave himself with perfect good will to the rejoicing enthusiasm of the people. There was in this act the double purpose of responding, if even but a moment, to the desire of his friends that he should act the part of their much desired and long awaited King. But there was as well the purpose on his part to disabuse their minds of any such false conception of his real nature by the fact that when all things were actually within his grasp, he turned aside from this political and worldly ambition to face humiliation, death, and apparent failure. The fact that Jesus should have allowed himself to be escorted into the Holy City in this manner is not without its perplexities in view of his habitual retirement and unworldliness, but perhaps the easiest explanation is that which has been indicated.

The final scene of importance in this series of lessons is that which took place on the day of the great controversies when, by repeated attacks upon his authority and efforts to discredit him with the multitude, the ruling classes in Jerusalem attempted that form of attack which no period hitherto had justified. They were desperate over his increasing influence. At enmity among themselves, they joined forces to discredit him with the crowd. Our narratives show the calm masterfulness of Jesus in the presence of this hostile demonstration. He silenced them by disconcerting answers, or by counter-questions.

The Parables.

The second division of these studies is by far the most extensive, including, as it does, the many parables that Jesus uttered for the purpose of instructing the disciples, and perhaps in part, of baffling his enemies. Lesson 5 is occupied with the story of the unjust steward, which points the lesson of the great forgiveness which the friends of Jesus received from the Father, and the consequent need of manifesting the same forgiving spirit to one another. Lesson 7 deals with the laborers in the vineyard, and the fact that all received the same reward, though some had worked much longer than others. Jesus had no desire to commit his followers to so

unequal a basis of industry, but he did wish to point out the fact that those who received the gifts of the kingdom might well spend lives of arduous service in securing them, while the generous nature of the divine love showered abundant riches upon even the last comers into the labors of the day.

Lesson 10 deals with the story of the husbandmen to whom had been committed the estate of a wealthy man. But these keepers grew unfaithful and refused to make accounting of their trust. Their rejection as servants and the choice of other and better men was the inevitable consequence. Lesson 11 gives the story of the marriage feast to which a great company had been invited, only to fail in their response to the invitation when the dinner was about to be served. The anger of the royal host and the hasty summons to the chance guests of the way-side made compensation for the rejected invitation. Perhaps the little story at the close of this parable, of the man who had no appropriate wedding garment, was a fragment from some other teaching of Jesus that attached itself to this parable because of similar theme. In its present position, while true to the laws of spiritual opportunity, it diverts attention from the main theme.

Warning.

The first three lessons of the fourth quarter are the familiar parables of the virgins, the talents, and the judgment scene. These are all intended for the inner circle of the disciples rather than for the public to which he had previously spoken. They all emphasized the necessity for alertness, intelligent study of the times, boldness in the great adventure of bringing in the kingdom, and recognition of the decisive and determining character of every day in the great business before them. It will be noticed that the familiar title, "The Last Judgment," nowhere appears in the text. The principles stated hold true of all pronouncements upon human life, not only that which may be conceived as coming in the distant future, but that which is the daily and hourly verdict upon conduct.

The third section deals with a few scattered incidents in the life of Jesus. Lesson 6 relates his blessing the children and his interview with the rich young man, and Lesson 8 tells of the request for place made by James and John, and the healing of the blind men at Jericho.

Lesson 13 is the quarterly temperance study, whose theme is Paul's discussion of the works of flesh and spirit in his epistles to the churches of Galatia.

Christian Endeavor Lesson

BY W. D. ENDRES

Topic October 23: The Chances We Miss
Gal 6:1-10.

Probably we do not know of more than half the chances we miss. Only those which we discover afterwards enable us to realize that we do miss many chances in which we might have been of a real service to ourselves or to some one else had we appreciated the opportunity. But we can never know of the many chances which have passed by unnoticed at the time or indeed at a later time.

We do well to realize in the beginning that

it is our fault that we miss so many chances. We need to open our eyes to things all about us. If we are observant we will see how those who count for most in life spend their time both with respect to themselves and others. Again there is constant need all about us. The poor both in body and spirit are always present. The weak and halting morally and spiritually quite as much as physically must be constantly helped and borne up. Besides we always have about us those who in their unselfish service are carry-

ing burdens far beyond their strength. These we should ever assist and encourage by lending a hand. Moreover every man who counts for much in life makes frequent inventories of his own life and measures himself by accepted and worthy ideals. People who thus go about with awareness, see opportunities of service, and if their hearts are right, improve them.

We must not be selfish, but some of the greatest chances we miss have to do directly with ourselves. In these days of great churches, graded Sunday-schools, and the Christian Endeavor, all splendid agencies of soul-culture, of life enrichment, the young man or woman who treats them lightly, or ignores them entirely is missing his greatest

chance, he is deceiving himself, yea he is mocking God. In these institutions his ideals are clarified, and elevated, his purpose deepened, his noble impulses are sustained, his life enriched. Such a one becomes a veritable dynamo of spiritual and benevolent power. He not only will look for chances, but he will have the disposition and the equipment to improve them. But should one overlook these duties which he has to himself, he not only will not observe chances for services and help, he will also be practically helpless in rendering the needed assistance even though he might have the desire to do so.

Especially are the young in danger of being, "overtaken in a trespass." Not only do they

come upon temptation, but the fowler is constantly seeking to ensnare them. Life is sweet, the heart is gay, all is inviting, and the wonder is that not more are overtaken. It is for the spiritually minded to speak words not of censure but encouragement. Condemn the wrong but forgive the faulter and restore him to his spiritual standing. Help him. These are in every community. Besides there are the poor and needy whom we should help. People ought not to be poor. It would be entirely unnecessary if the Good Father's will prevailed, but the world is sinful and men seek to accumulate at the expense of others. These are chances which are also obligations which all true Endeavorers seek to improve.

The Book World

—STOIC AND EPICUREAN, by R. D. Hicks, M. A. This is the fourth in a series on The Epochs of Philosophy, edited by John Hibben of Princeton University. The series aims "to present the significant features of philosophical thought in the chief periods of its development," and to interpret the characteristic contributions which each age may have made to the permanent store of philosophical knowledge." The author of this volume gives, from a broad, independent study of the sources, an admirable presentation of the doctrines of Stoicism, Epicureanism, and contemporary Scepticism and Eclecticism. The founders and great lights of each of these schools are placed in historical order in the environment of their day and are seen producing their contributions in the conflicts and questions of real life. The Stoic and Epicurean sought to help mankind to realize its highest good. Accordingly the Stoic finds the realization of virtue the chief form of life. All action subordinates itself to this one aim. "Virtue consists in shaping the whole of conduct in conformity to right reason or—which comes to the same thing—with God's will." "Sin is misery and carries its own punishment." The author points out that the general conception of Epicureanism as a doctrine of unbridled pleasure is unfair. "Philosophy was defined by Epicurus as 'a daily business of speech and thought to secure a happy life.' Here is struck the note of intense earnestness, characteristic alike of Epicurus and his age. Philosophy is a practical concern; it deals with the health of the soul. It is life and not merely a doctrine. It holds out the promise of well-being and happiness." A splendid feature of the book is its extended quotations from the original sources, thus enabling the reader to draw his own conclusions. A select bibliography and full index adds value to the book. The author writes with strength and the presentation is very stimulating. By presenting the struggles and conflicts in the growth of the ideals of the former age, the author enables us to appreciate more fully the struggles of our own (New York; Charles Scribner's Sons, Pp 412).

MODERN LIGHT ON IMMORTALITY, by Henry Frank. This is the most presumptuous book we have read for a long time. It proposes to traverse the whole course of thought and feeling and to gather together the data of scientific research concerning immortality. It proposes to do this absolutely unfettered by any racial or traditional connections. In his preface the author asserts, "he had wholly freed himself from whatever traditional and superstitious disposition toward the subject he might have inherited from ancestral and hereditary influences," and warns us that this original investigation into truth will result

in his setting down whatever truth will reveal. As if afraid that we might not share in his over-confidence on this point he repeats it a time or two throughout his accumulated pages. The book is an undergraduate treatment of great questions. It abounds in long quotations from the works and articles of such men as Huxley, Beale and Haeckel. Under the dogma of evolution and historical criticism we are asked to believe that the world has been duped on one of its greatest moral forces and to substitute for the eternity which God has put in the heart the will-o-the-wisp prescription of a solitary and unqualified mind. In his closing paragraph our author with somewhat weakened confidence says, "But we are only too well aware that what is known as the authoritative scientific world will in all probability reject the fine fabric of logic which with possibly too much conceit we may have attempted to weave." We suspect the author is correct in this statement. (Boston: Sherman French & Co. Pp. 467. \$1.85.)

—IN THE SHADOW OF GOD, by Gay Arthur Jamieson. The story is one of a young man who has forced upon him by his parents the feeling that he ought to preach, while his natural abilities run in another direction. He yields to the solicitations of parents and friends, and after his theological course assumes charge of a small church in the grazing regions of the West. The description of the work here is most interesting giving as it does an opportunity for interpreting the attitude of the rough man of the plains toward organized religion, and the failure of the people of the conventional church to meet the situation. But these people have true hearts, and the hero is true hearted. He therefore finds a more appreciative hearing among these rough men without the church than among some of the misdirected people of the congregation. But at last the young man goes from the ministry to painting where he achieves highest success, and in this finds opportunity for expressing his life. The book closes with these words upon the hero's lips: "It seems to me the world still gropes in the shadow of God—I'd lead it into His sunlight." (R. F. Fenno and Co., N. Y., \$1.00, net.)

THE GREAT ISSUES, By Robert F. Horton. The author is one of the best essayists of today. He brings to his work a clear brain, a warm heart and a deft hand. It is with delight that we open a new book of his. In this last volume he treats such subjects as Myths, Religion, Socialism, Science, Theology and a dozen more. His treatment of every one holds the reader. One need of our day is to re-enthrone the essayist in literature. Such books, if read widely, would soon wean away from the doggerel, the faculty of forestry in the University of many are exclusively reading. (The Mac-Toronto. (University Press, Toronto.)

millan Co. Price, \$1.50 net.)

THE LOST ART OF CONVERSATION, By Horatio S. Krans. The author has assembled nine notable essays on conversation. Such names as Francis Bacon, De Quincey, Swift, Hazlitt and Stevenson, stand guarantee for the merit of the book.

When one stops to think how large a place conversation has in life it is strange that more attention is not paid to it. Perhaps conversation is not a lost art; but certainly it will bear much more attention than is given to it. The masters in this volume try to disclose to us their secrets. It is a most excellent book to possess. (Sturgis & Walton.

DO IT TO A FINISH, by Orison Swett Marden. The author is editor of "Success," and this little book of nine chapters is born out of the same atmosphere as that of the magazine. It is a protest against carelessness and ignorance in work, and a plea for the best. It abounds with telling illustrations. Thoroughness, the author is careful to point out, has not only a commercial value but a character value as well. This is a most excellent book for young readers. It would cause them to go forth to their daily work determined to be better and truer workmen. It would tone them up morally. (Thomas Y. Crowell & Company, publishers. Price, 30 cents, postage 5 cents.)

PERSONAL POWER, OR COUNSELS TO COLLEGE MEN, by William Jewett Tucker. A series of sermons or addresses delivered largely to the students of Dartmouth College. Dr. Tucker has in mind the graduates and under-graduates of the American college everywhere. The style is vigorous and scholarly. Emphasis is given the theme, "Personal Power," throughout, as the one thing the college ought and must develop in men. The book will bear a careful reading and study. (Boston: Houghton Mifflin Company. Pp. 284. \$1.50 net.)

RICH IN YESTERDAYS: A MESSAGE TO THE AGED, by Henry Ostrom. The little book contains the "substance of the 'weeds.'" Mr. Redhorn certainly affords great amusement by his sensitiveness and timidity. He is always afraid of becoming a "monstrosity" or a "comicality" to the villagers. But he is a good honest soul and every little while he gives his apprentice good advice to put into practice after he outgrows "the days of his youth." (Fleming H. Revell Company, Chicago; 60 cents net.)

HISTORY OF FORESTRY IN EUROPE, THE UNITED STATES AND OTHER COUNTRIES, by Bernard E. Fernow, LL.D. The subject of forestry is now a live and pressing one. This brief history is a very thorough treatise. The author is the dean of the faculty of forestry in the University of

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Church Life

Work has begun on the new church at Eugene, Oregon.

A. E. Kemp has been appointed pastor of First Church, Spencerville, Ohio.

Charles H. Bloom is conducting a series of meetings at Second Church, Danville, Ill.

T. Adams is now fully settled in his work at Lyon Street Church, Grand Rapids, Mich.

G. W. Thompson, recently of Cincinnati, Ohio, has been called to the work at Temple, Arizona.

The pastorate at Plainview, Tex., is vacant, owing to the resignation of Mr. Howard.

John Maer, for some time pastor at North Vernon, Ind., has entered the evangelistic field.

J. W. Mitchell, pastor at Bardwell, Ky., has accepted the charge at Tucson, Ariz., and is now at work there.

A successful rally day service was held Sept. 25 at Kankakee, Ill., nearly two hundred children being in attendance.

A series of meetings are being held at Watauga, Ill., there having been a number of additions to the membership.

Reports from many Kansas towns tell of the large delegations that are planning to attend the Topeka convention.

The cornerstone of the new church at Antioch, Ill., was laid recently, N. S. Haynes of Decatur, delivering the address.

John T. Stivers and Miss Lucile May Park

are in an evangelistic meeting at Arcola, Ill. Miss Parks is also conducting a teacher training class.

The new pipe organ recently installed in First Church, Topeka, Kan., was dedicated by an organ recital, given by Edward Kreiser of Kansas City.

At the Sunday-school rally at Massillon, Ohio, 522 were present, with a collection of over \$50. There was an attendance of 102 in the men's class, alone.

W. C. Lessley, formerly of Lincoln, Neb., has accepted the unanimous call of the church at Tecumseh, Neb., the pastor. O. H. Loomis, having resigned to engage in other work.

First Church, Fort Worth, Tex., J. E. Dinger, minister, reports twenty additions on a recent Sunday, and an average congregation of 500 for the past eighteen months.

The Twentieth Anniversary services of the Walnut Street Church, Canton, Ill., were held recently. S. H. Zendt, of Bloomington, Ill., a former pastor, gave an address at one of the services.

Central Church, Dayton, Ohio, issued post-card announcements to a rally day service, with the aim of securing an attendance of 500, but the record breaking mark of 812 was reached, many being unable to get in.

Roy Brown and Charles E. McVay have closed a meeting at Owosso, Mich. They were assisted by the pastor, C. M. Keene, and forty were added to the membership. Mr. McVay is now in a meeting at Terre Haute, Ind.

On Sunday, Oct. 2, Rev. W. H. Bagby, pastor of the church at Missoula, Mont., preached an illuminating sermon from the text, "And I, if I be lifted up, will draw all men unto myself," touching on the sinlessness, unselfishness, and Godlikeness of Jesus.

The church at Morristown, Ind., N. D. Webber, pastor, observed rally day with an attendance of 160. At the regular preaching service there were fourteen additions. Mr. Webber began an evangelistic meeting at Shiloh Church, Oct. 9.

H. O. Breedon dedicated the South Street Church, Springfield, Mo., Oct. 2. This is a handsome edifice costing \$50,000, including grounds. The pastor, F. L. Moffett, writes that the debt remaining was \$16,000 and \$19,000 was subscribed.

The members of the congregation at Herington, Kans., who expect to attend the Topeka convention, have solved the problem of entertainment by chartering three Pullman cars. These will be parked in the rail-road yards and the Herington people will make their headquarters there.

At a recent rally day service, the Sunday-school at Central Church, Rockford, Ill., Wm. B. Clemmer, minister, had as their aim 350 present and \$35.00 in offerings. This was exceeded in both attendance and offerings, and the teachers and officers are much encouraged in this beginning of the season's work.

In a general meeting of the Kansas City Brotherhood held in Jackson Avenue Church, Kansas City, Mo., recent movements of the liquor interests were discussed and the Brotherhood pledged to help the prohibition movement.

The young people of the church at Mishawaka, Ind., maintain a concrete interest in missions by supporting an orphan boy in India. They have also arranged to give a lecture course this winter, thus widening their interests both at home and abroad.

On a recent Sunday evening at Third Church, Bloomington, Ill., the program was

given by the children of the Sunday-school, and the importance of this growing branch of the church work was emphasized, particularly the need of graded schools, and trained and consecrated teachers.

The dedicatory services of the rebuilt church at Junction City, Kan., were held recently and the congregation is rejoicing that an amount of money over and above the required sum was raised. J. E. Rains, who has served the congregation for the past year, has accepted a call to Garnett, Kan.

On Sunday, Sept. 25, Alexander C. Gray of Eureka College, preached at Centennial Church, Bloomington, at which service, Milo Atkinson, the newly appointed minister was with his wife, received into full membership in the church. The sermon subjects were: "The Authority of Jesus," and "The Test of Character."

At Lawton, Okla., a large chorus choir has been organized and systematic drill in choral music is being secured. It is planned to make music one of the features of the services, at the same time enlisting the interest of the younger members of the congregation in this elevating and stimulating recreation.

Having purchased their ground, the congregation of South Lawrence Avenue Church, Wichita, Kans., will soon begin a subscription campaign for its new building. While C. C. Sinclair, pastor of the church, says that nothing definite has been decided about the architectural features of the church, the Sunday-school and class rooms will be the feature most to be considered.

A joint reception was held recently at Centennial Church, Bloomington, Ill., the occasion being a farewell to J. H. Gilliland, the former minister, and a welcome to Milo Atkinson, of Covington, Ky., who assumes the pastorate. The First and Second churches were included in the invitations and addresses were given by Edgar DeWitt Jones, S. H. Zendt, and other ministers of the city.

T. L. Noblitt, for three years the pastor of First Church, Guthrie, Okla., has resigned his charge and will resume the practice of medicine, which profession he had engaged in before his entrance into the ministry, having also held the chair of zoology at Christian College, Enid, Okla. Dr. Noblitt's pastorate has been a successful one, about three hundred being added to the membership.

Frank Thompson, pastor of the First Christian Church, Cairo, Ill., announced to his congregation last night that he would occupy the pulpit of the church until the first of January. Mr. Thompson had sent in his resignation some time ago, but it was not accepted by the members of the church, and they have been trying to get him to reconsider his decision to leave Cairo.

One of the classes of the Second Church Sunday-school, Bloomington, Ill., has assumed the responsibility for the conduct of the work of the home department. The work has been divided into districts, and volunteers from the class will push the work systematically. This class has also pledged itself to help meet the expenses of the evangelistic services to be held this month.

L. W. Barclay, a graduate of Bethany, and Director of Boys' Work in Doctor Parkhurst's church, has been engaged to take charge of the Bible-school, in First Church, New York, and aggressive work along this line will be prosecuted in the neighborhood. With this moving into a new building and the Centennial Celebration, every indication points to a larger and richer and more fruitful life to this, the first congregation of Disciples in this country.

Among the many Sunday-schools holding rally day services, was that at Lincoln, Ill. Some time before the date of the service, teachers, officers and pupils were busy inviting absentees and newcomers alike, with the result that the attendance reached closely to the 500 mark. Special effort will be made to keep the attendance near this mark during the coming months, and if the plans of the teachers are carried out, it will become one of the best schools in the state.

Newell L. Sims severed his ten months' pastorate with the Mt. Healthy, Ohio, church, Sunday, September 25, to return to Columbian University, where he will take the degree of doctor of philosophy. His last sermon was on "The Spirit of the Age in America," in which he decried the dominant spirit of commercialism, but prophesied that higher ideals would rule when the amalgamation of the races which make up the country had been fully made.

As a result of a three weeks' meeting at Macomb, Ill., twenty-six members were added to the church, and the pastor, A. M. Hale, looks forward to an awakened interest in its affairs by the whole membership. A class has just been graduated in teacher training work, having completed a two years' course. Services will be held hereafter in the newly dedicated church, after a year of interrupted work during the erection of the new building.

An all-day program marked the dedication of First Church, South Bend, Ind., on Sunday, Oct. 2. This included a Sunday-school rally, and union fellowship and communion services. The dedicatory services were in Charles Reign Scoville, assisted by his corps of workers, who will remain there for a series of evangelistic services. The building, which has been in process of construction for some time, is a handsome one, and well fitted to the needs of the congregation, one of the best pipe organs in the city having been installed.

A Sunday-school convention was held recently in Central Church, Toledo, Ohio, one of the addresses being given by G. W. Speer, pastor of the church. The task of teacher training was widely discussed, in the light of the fact that the Sunday-school is now looked upon as the vantage-ground for progressive work. One of the speakers made the radical statement that if the missionaries were to devote ten years to children and leave the adults alone, we could conquer in a generation.

George W. Muckley, representative of the Church Extension Society, held three special services for the members of the three churches of Wichita, recently. One was held in the morning at the Central Christian Church, another at the Third Christian Church in the afternoon and another at the South Lawrence Church in the evening. Collections were taken at these meetings to extend the building interests of the church. About \$500 being raised with much more promised. More money will be immediately raised the most of which will be used in Wichita in improving church property.

Arthur Long, pastor of the First Church, at Burlington, Iowa, for the past nine and one-half years, has tendered his resignation to take effect January 1, 1910. Mr. Long intends entering the evangelistic field, stating in his letter of resignation that he feels he can do more good in that capacity than as a resident minister. When Mr. Long came to the First Church the congregation numbered about forty members. It now has a membership of 450 and is growing all the time. In addition to the spiritual work accomplished by the pastor, he has built up the church property.

The Sunday-school of Central Church, Wichita, Kan., planned and worked for several months previous to its rally day services, October 2, with a view to surpassing all its former efforts. Ex-Governor W. E. Hanley, for many years an active Sunday-school worker, delivered the principal address.

One of the strongest village churches in Illinois is that at Dana, twenty-five miles from Eureka. With a membership of less than twenty, it built and paid for its present edifice at a cost of between \$7,000 and \$8,000. Many members have since been added, and the Sunday-school numbers twice as many as is on the church roll. The church expects to call a pastor soon, and the work will move along rapidly.

Vaughan Dabney closed his first year's work at Douglas Park Church, Chicago, Sunday, Oct. 2, and was called by the congregation for another year. Mr. Dabney's pastorate has been markedly successful, thirty having been added to the membership and an old debt of \$1,600 cancelled. A men's Brotherhood has been organized, and all the activities of the church have increased. Instead of the usual service on such occasions, the people met together for a simple service of praise and observation of the communion. The prospects are bright for next year's work.

The congregation of the Capitol Hill Church, Des Moines, Ia., held a rally and jubilee service to commemorate the fourth anniversary of the pastorate of H. E. Van-Horn. During his short ministry there have been nearly 1,000 accessions to the church membership, 579 of this number by confession. Financially the church has been unusually successful. The congregation has raised the pastor's salary \$400, remodeled the interior of the church, paid for paving and incidentals, gave large gifts to benevolent and mission departments of the church and closed the year with 576 in Sunday-school.

With simple ceremony, the cornerstone of the new Central Church, Terre Haute, Ind., was laid on October 2. The service was conducted by the pastor, S. D. Dutcher, assisted by the other ministers of the city. The growth of Central Church during the pastorate of Mr. Dutcher has resulted in the plans for this handsome structure, which is to be erected at a cost of \$60,000. At the beginning of his service here, the church was heavily in debt. This has been paid and the church is today in excellent condition, with a membership of twelve hundred. The congregation expects to occupy the new building early next spring.

A. D. Brown, who has held the pastorate at Leroy, Ill., for the past year, has been called by the congregation for another year. Mr. Brown's work here has been very successful, and the members are now erecting a new church to be dedicated about Jan. 1. This is to be a handsome structure of brick and Bedford stone, built in library style at a cost of about \$25,000. This church was organized in 1890 with a membership of twenty which has increased to about four hundred. A number of the charter members are still residents of Leroy, and look forward to the completion and dedication of the new structure.

One of the most noticeable improvements in the University district, Champaign, Ill., is the rebuilding of University Place Church. There will be two distinct auditoriums, which can be thrown into one, by sliding doors, giving a seating capacity of about 100, or about twice what it formerly was. The balcony is unique in that it has about thirty Sunday-school apartments, one reason for the rear-

rangements of the church being to give more room for this department of work. Another novel feature is a cosy basement flat of four rooms, fitted with modern equipment, for the occupancy of a resident janitor. An intercommunicating system will also be installed in the building, and rooms will be fitted up for general social purposes. It is expected that the church will be ready for occupancy about January 1.

The announcement made in our paper some time since that H. O. Breeden had accepted the call of the West Side Church, San Francisco, was an error. Dr. Breeden will remain in the evangelistic field where he finds great satisfaction and where he is accomplishing a high order of service to the Disciples of Christ. He just closed a two weeks' meeting in Missoula, Mont., adding a goodly number to the church and leading the congregation in paying a \$2,700 debt. E. B. Bagby is the pastor there, whom Dr. Breeden characterizes as "a rare soul, a strong, scholarly mind." The two months of the past summer in which Dr. Breeden supplied the pulpit of the San Francisco Church were fruitful in greatly increasing the regular congregation and adding many capable people to the membership.

The Chicago Disciples' Ministerial Association believes that a number of ministers within a radius of one hundred miles or so of this city would enjoy occasional attendance upon the Monday meetings. An especial program has been provided by the committee for the last Monday of each month to which the attention of such ministers is called. The program will consist of a Round Table on various aspects of the practical work of church and minister. The October Round Table on Church Finance will be conducted by O. F. Jordan; November, The Prayer Meeting and the Devotional Life, George A. Campbell; December (third Monday) The Sunday School and Religious Education, E. S. Ames; January, Evangelism, C. G. Kindred; February, The Minister as Pastor, W. D. Endres; March, The Minister as Preacher, H. L. Willett; April, Relating the Church to Civic Life, Austin Hunter. These meetings will be of great interest and profit. It is not the plan for the leader simply to read a paper, but to state the problem, and after offering his own suggestions, organize the meeting into a round table for the testimony and contributions of all.

"How to Avoid the Summer Slump" has been a problem discussed in all Sunday-school conventions for decades. Recently some schools have thought to show that it was not unavoidable and that people would go if the school kept up its work and enthusiasm. This year through the summer months the great school in the First Church at Canton, O., gave the Sunday-school world a most decided thrill by rolling up an average for the worst month in the year, August, of over 2,400 attendance and exceeding through the whole summer quarter their highest average of any previous three months. On a lesser scale the Christian Sunday-school at Nelsonville, O., has demonstrated the same fact. During this last quarter the school reached its high water mark in attendance, having on the first Sunday in September 1,208 in attendance. The average collection for this same quarter was \$22.70. The method used to accomplish this was a friendly contest on attendance and offering with the Sunday-school of the High St. Church of Akron. The contest ran through eleven Sundays and the result was a victory for the Akron school, the margin, however, being very close. Its Berean class is now in a contest with the largest class in the world at Rochester, N. Y. Stephen J. Corey, of Cincinnati, addressed them recently.

An evangelistic service is in progress at Fairland, Ind. This church is at present without a pastor.

The Sunday-school at Augusta, Ill., celebrated its rally day by an attendance of nearly two hundred.

The Christian Endeavor Union of Lincoln, Neb., held its fall rally at First Church, October 14.

Grant Speer, of Toledo, addressed the congregation at Adrian, Mich., recently, the occasion being the reopening of the church after remodeling its interior.

R. L. Beshers, formerly of El Paso, Ill., has taken charge at Freeport, Ill., and will assist in a series of evangelistic meetings to be held there.

A contest is in progress between the East Side congregation, Topeka, Kan., and the Presbyterian church, prayer-meeting attendance being the point of the contest.

Mrs. Princess Long of Long Beach, Cal., gave a recital at First Church, Hutchinson, Kan., recently, on her way to attend the Topeka convention.

A successful rally day service was held by the Sunday-school of First Church, Galesburg, on October 2. Graduating exercises were held for the four grades.

I. N. McCash occupied his former pulpit, University Place Church, Des Moines, Iowa, on October 9. He was a guest of his son, Buel McCash, who is a student at Drake University.

The dedicatory services of the new church at Estherville, Ia., were conducted by the pastor, E. J. Emmons, on October 2. The structure is in mission style and was built at a cost of about \$10,000.

E. E. Francis, for some time the assistant of W. A. Moore, of the First Church, Tacoma, Wash., is rapidly getting hold of the work at Selah. Audiences are good and interest increasing.

Jos. D. Armstead, the new minister at Walla Walla, Wash., began his labors in that field, September 25. This is a fine church and the outlook is very encouraging to both pastor and people.

The East Washington State Board now has about forty pledges of \$25 each to establish the work at Cheney, where the State Normal is located. They are trying to get 100 such pledges, and it is thought they will succeed.

The church at Palouse, Washington, is making extensive improvements in their house of worship. The improvements will cost between \$5,000 and \$6,000. They have arranged for an evangelistic meeting early in the new year.

The church at Chanute, Kan., has called as its pastor, W. M. Berkeley, who has been at McPherson, Kan., for the past four years. During his pastorate the Sunday-school and young people's societies have been especially active and progressive in their work.

Chesterfield Church, Des Moines, was destroyed by fire. The faithfulness and heroism of the members was shown by opening services next morning in Odd Fellows Hall, with an increased attendance in the Sunday-school.

On October 2, the corner stone of the new church at Pleasant Hill, Ohio, was laid. This event was of unusual interest, as this is one of the oldest churches in the state, having been organized in 1816. The pastorate of the present minister, A. M. Kerr, has been very successful.

At a banquet given by the Brotherhood of First Church, Vincennes, Ind., recently, Dr. Robert J. Aley, State Superintendent of Public Instruction, gave an address on "The Manhood of Christ." The Brotherhood has arranged to have a prominent worker along its lines, address their monthly meetings.

Probably the largest Sunday-school in the world is at Moneika, Africa. It has two thousand in attendance. Moneika is on the Bosis River, 250 miles from the famous mission station at Bolenge. As yet there is no resident missionary in Moneika, and a native black man is leader for this great work.

The Bible College of Missouri at Columbia reports an increase of forty per cent in its enrollment this term. Professors Sharpe, Taylor and Underwood are busy in enrolling new students in their classes. Especially gratifying is the fact that more than ever the university students are electing the courses offered in the Bible College.

Richard W. Wallace, pastor of First Church, Valdosta, Ga., is preaching a series of Sunday evening sermons on the Parables. At a recent service, Mr. Wallace exchanged pulpits with the minister of the Presbyterian church, in order that the congregations might become better acquainted and the feeling of good fellowship promoted.

On Sunday, October 2, First Church, Fort Smith, Ark., celebrated its anniversary day with a home-coming service. Edward B. Bagby, formerly of Washington, D. C., has served as minister for the past two years. During his pastorate, more than two hundred and fifty have been added to the membership, and the finances show a healthy and prosperous condition.

A growth from a wooden shed to a \$40,000 edifice is certainly progressive work for three years, but this is what has been accomplished by the Roanoke congregation of Kansas City, Mo. The church is a handsome one of white limestone, was dedicated October 9. The auditorium has a seating capacity for 500, which can be increased by the addition of sixteen Sunday-school rooms. Later, institutional features will be provided.

An addition has been made to the faculty of Texas Christian University in the person of Prof. Harry Trumbell Sutton, Bible reader, and teacher of oratory, who is well known throughout the middle western states. Professor Sutton was elected to a place in the faculty in the early spring, but when misfortune, in the shape of the destruction of the main building by fire, overtook the school, he generously offered to be released from his contract, as it was naturally supposed that the attendance would be decreased the en-

suing year. On the contrary, however, it was found that the Christian people of Texas and Fort Worth had rallied to T. C. U. in a remarkable way.

The Twenty-second Annual Report of the Board of Church Extension

The receipts this year from all sources through the corresponding secretary are \$77,548.22. This is a gain over the Centennial Year of \$5,872.06. We thank the Giver of All for this increase in our first year of the new century.

SOURCES OF RECEIPTS.

Through Corresponding Secretary.	
Churches	\$ 21,823.49
Annuities	39,500.00
Bequests	11,498.38
Sunday-schools	785.55
Endeavor Societies	232.80
Individuals	3,708.00

Total new receipts

Through Cor Sec.	\$77,548.22	\$ 77,548.22
Through Treasurer.		

Principal returned	\$ 95,525.95
Interest	30,252.45

Total collected by

Treasurer	\$125,778.40	\$125,778.40
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Grand total received from

October 1, 1909 to September	
30, 1910	\$203,326.62

Fund Statement to September 30, 1910.	
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Amount in the Church Extension	
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Fund, including W. G. Logan	
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Fund	\$829,362.12
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Churches aided since the begin-	
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ning	1,376
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Churches that have paid their	
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loans in full	786
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Loans outstanding	590
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Amount returned on loans since	
--------------------------------	--

the beginning	805,137.24
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Interest collected since the begin-	
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ning	242,965.65
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Total interest received and

loans returned	\$1,048,002.89
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Annual Offering.

There were 221 contributing churches less than last year and the churches as churches sent only \$21,823.49. This was \$11,351.36 less than last year. It is a matter of humiliation that only 1,097 churches sent offerings this year. There were 115 loans made aggregating \$197,190. This is the greatest year's work the board has ever done. This makes 1,376 churches that the board has helped to build in loans aggregating \$1,512,261.

The board has promised 112 loans aggregating \$292,025. There are thirty applications on hand aggregating \$81,850. This

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means that no loans can be promised for some time unless the churches send in the offerings.

Seventy-eight loans were returned this year in full, making 786 that have paid in full since the beginning. Four new Name Bonds have been added of \$5,000 each and twenty-seven gifts have been made to our Annuity Fund this year amounting to \$39,500. In this day when our people have a mind to build as never before, we must encourage them with helpful loans from our Church Extension Fund. To this end we ask the contributions of all our churches.

FLETCHER COWHERD, President.
G. W. MUCKLEY, Cor. Sec.

Front Rank Statement

The are now 226 Bible-schools holding Front Rank Certificates. Kentucky and Kansas are neck and neck in the race for first place. No one can tell which one will be the winner as both states have more schools promised. Several states have a number of deficient applications to their credit and all the schools have been urged to make up the deficiency. There are twenty-one such applications in the national office. The Recognition Service on Saturday, the 15th at Topeka, promises to be an intensely interesting one. The final announcement of the standing of the states will be made on that day.

Our Readers' Opinion

(Continued from page 12.)
but yet more, to do some construction work by proposing good legislation and creating sentiments in its behalf.

Beauty will so minister. Then how fine if brotherhoods would make war upon that which is ugly, upon ugly streets, ugly alleys, ugly buildings, ugly signs, cleaning up the streets, producing fine public buildings, creating public parks, summoning nature to lavish her beauty upon public resorts.

Love will so minister. Then how fine if brotherhoods would seek out needy, poor, discouraged people, people who are striving hard and need encouragement, people shut up between narrow walls, and make them the objects of their care. How fine, how very fine if they would seek out gifted or competent youths, boys and girls, who might and would shine if at critical times a little help could be given, and send them where their genius might develop.

Life will so minister. How fine it would be if brotherhoods as brotherhoods would by recognition of some sort, quicken the energies of men engaged in hard places and performing difficult duties well. How fine it would be to keep in vital touch with noble souls the world over to whom they might minister in those countless ways which the good will is so able to suggest.

Justice will so minister. Then how fine if brotherhoods would set to work to know who are workers of evil and what their deeds, and bring to an end their nefarious designs.

Banquets or feasts or fine speeches are well if means to ends. Wonderfully significant is the great fact that honest service multiplies opportunities. The will to do God's will yields knowledge not only of the doctrines but of the task. That which is necessary to keep the will strong, zeal from excess, enthusiasm from self-destruction, is that work to be done shall be selected for its intrinsic worth. The principle of all brotherhoods erected upon a Christian basis should be to work under limits imposed by reason.

No lines should be drawn as to color, faith, conditions of life or work. No man should be rejected unless God would reject him, and He rejects no man.

Man alone creates the chasm between himself and God.

The ends of moral action are found in connection with human welfare and nowhere else and this because the soul of man is infinite in the scope and possibilities of blessed service.

F. TREUDLEY,
Ohio University.

Hiram College.

Hiram College opened the year's work auspiciously. More than 300 students enrolled the first week, the largest number in many years. The enrollment in the college proper is the largest in the history of the institution. It is encouraging to note the large number of ministerial students. The dormitory reserved for them is already filled to its capacity and many have secured rooms elsewhere.

Five new instructors have been added and with these additions to the already strong faculty and the increased attendance President Bates is confident that this year will surpass all former years in every particular.

Foreign Mission Notes

The record of the year closing September 30 exceeds anything in the history of the society. There were 1,841 baptisms in the different fields, a gain of about 19 per cent. The number of native workers has grown to 752, a gain of 118. The medical missionaries treated 182,768 patients, which was 50,998 more than during the year before. The Sunday-schools report an attendance of 12,338 as against 9,657 last year, and there is an increase of 588 in attendance at the colleges and schools. Two hundred and twenty-nine young men are studying for the ministry, which is one for every fifty of the membership of our churches in heathen lands. Not only has the work on the fields gone far ahead of any other year, but the receipts also show an increase of \$10,000 over the Centennial year. The Centennial year was a record breaker, with an increase of \$76,000 over the year before. It was realized that it would be hard to reach this year the amounts attained at Pittsburgh. It is with thankful hearts, therefore, that we report this substantial gain over the Centennial year.

A good friend in Beatrice, Nebraska, gives \$6,000 to build the Bible School at Nankin, China. This school is under the direction of A. E. Cory. This gift will make glad the hearts of all the China missionaries. The

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Secretary E. W. Allen of Kansas City, reports a visit to Elliott, Ia., in behalf of the foreign work and states that the church becomes a Living-link in the Foreign Society. This is a fine record for Elliott.

News comes that ninety-nine were recently baptized at Moniaka, Africa. This station has never had a regular missionary. Timothy Iso, the native evangelist, is in charge. Moniaka is 250 miles from Bolenga.

The "Oregon" mission steamer was launched in the Congo on July 29th. R. S. Wilson and E. R. Moon, who have been building the boat, say that it was a most successful launching. The people gathered on deck after the boat was floated and sang, "Praise God from Whom All Blessings Flow."

Miss Mamie Longan reports that every department of the work in Manila is prospering as never before.

James Ware, Shanghai, China, says that the hope of our China mission is in the Bible College. His trust is that the Society will support Abram E. Cory in this work and give him a first-class equipment. He regrets that he did not have this Bible School ten or twenty years ago.

W. R. Hunt reports that Alexander Paul is down with typhoid fever. He asks the prayers of the brethren everywhere that he may be restored to health in good time.

D. E. Dannenberg and wife of Chu Cheo, China, are coming home a little before their time for furlough. Mrs. Dannenberg needs a surgical operation. His eyes need treatment. For three years he has not been able to read.

Miss Bertha Glawson left San Francisco on the 4th of October for her work in Tokio. She will receive a cordial welcome from her associates on her arrival.

Dr. Drummond of Harda, India, reports a busy month. In the month he treated 1,521 sick people. The total attendance at the dispensary was 2,552, an average of ninety-four a day. Nearly all the cases of cholera which he treated recovered. The reports of the India evangelists at the regular monthly meetings were very encouraging. The cholera has diminished the attendance at the school some as people are afraid to send their children, but the attendance at the last report was increasing.

H. C. Saum reports that the work at Damoh, India, in the church and in the schools, is doing very well.

B. F. Clay has been engaged by the Society to solicit gifts for its treasury. Brother Clay is well known to our people. He is a man of character and experience, and it is hoped that his services will greatly increase the receipts of the Society. He will probably be located at Indianapolis.

Stephen J. Corey, Secretary.
Cincinnati, Ohio.

Dedication at South Bend

The new First Christian Church, at South Bend, Indiana, was dedicated, Lord's Day, Oct. 2. Chas. Reign Scoville, of Chicago, was the chief speaker of the day. Over \$12,000 was raised, and this amount will be greatly increased by the canvass of chosen committees. The entire property is valued at \$65,000. The building is of Gothic archi-

ture and is built of Bedford stone. It has a beautiful open vestibule which is by far the most inviting in the city. The auditorium and the Bible-school room can be thrown together, giving a seating capacity of about 1,200. The church is provided with a baptistry and robing rooms on a very unusual and convenient plan. Just back of the baptistry pool is a beautiful illuminated art glass picture of the baptism of Jesus in the Jordan, a silent and impressive sermon to all who behold.

In the basement is a dining room and social room and completely arranged kitchen. The rear of the basement is a large room which will be fitted up for special work with boys.

The church is equipped with a large and beautiful pipe organ built by Hillgreen and Lane, of Alliance, Ohio.

The interior finish of the church is mahogany and the pews are of ecclesiastical design.

The mural tintings are of a delicate and artistic design and lend to the interior of the church a rich and harmonious effect.

No church in Indiana has a more commodious and beautiful house of worship than this, and considering that South Bend is such a strong center of Roman Catholicism it is a great thing for those who plead for the union of all Christians to have a church building which in appearance and equipment will put the Disciples on a par with the best. The whole of Northern Indiana will be stimulated and strengthened by this evidence of progress in the First Church, South Bend.

Doctor Scoville manifested his usual enthusiasm in the dedicatory service and in the evangelistic meeting coming in the evening. He and his five helpers are continuing in a series of evangelistic meetings. Twenty-four

were added to the church on dedication Sunday, and the prospects are very encouraging for a large ingathering. Meetings will continue for only one week, after which Doctor Scoville and his helpers go to the general convention at Topeka, Kans., and then to a great meeting with J. H. O. Smith, at Oklahoma City, Okla. Geo. W. Henry, Pastor.

Dedication and Centennial Festivities in New York City

"The First Church of the Disciples of Christ," in the City of New York, has removed from West Fifty-sixth street to 142 West Eighty-first street.

The first service, in the new home of this historic church, was conducted Lord's day morning, October 7, 1910. The congregation was large, intelligent, reverent, sympathetic, attentive. This new place of abode was formerly a synagogue, in which Rabbi Wise ministered. At the afternoon meeting, our dedication day, the genial Rabbi was present and delivered an interesting, and appropriate, fraternal address. Some of the speakers confessed to an inadequate knowledge of the Disciples of Christ. In the proper place, in his remarks, for a telling effect on the audience, the Rabbi remarked that it seemed strange that Christians did not know Disciples of Christ when they saw them! The pastors in the neighborhood were more than kind in the remarks which they made in the afternoon meeting, the pastor of the Church of the Divine Paternity, Doctor Chapin's old congregation, Doctor Hall; the pastor of the Dutch Reformed Church, in this part of the city, the Rev. Mr. Cobb; Dr. Henry L. Stimson, of the Manhattan Congregational

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Church; the Rev. Mr. Echert, of St. Paul's Methodist Church, spoke words of greeting, appreciation, and cordial welcome. The afternoon service was an experience to be remembered. William Bayard Craig voiced the sentiments of the Disciples of Christ—a gem of an address. Brother Craig is the happy pastor of the Lenox Avenue congregation of Disciples. J. H. Garrison preached in the evening on "Certain Features of Christianity Which Fit It to Be a Universal Religion"—a religion for all peoples, times, places, and conditions. An appropriate title for the sermon would be, "The Catholicity of Christianity." To characterize this discourse as great would not be an exaggeration. At the time, in the place, on the occasion, and to the audience to which it was addressed, it was a really great sermon.

The Christian religion has to fight for its life in this modern Babylon. There is here a veritable struggle for existence even on the part of churches that are famous. I am thinking of the Fifth Avenue Presbyterian, the Calvary Baptist, the St. Thomas Protestant Episcopal, and other churches of their grade. Do not think for a moment that a struggle on the part of the Disciples of Christ, in New York, is peculiar.

To be present at this feast of dedication was, to me, a season of the heartiest interest, the greatest joy, and an inestimable privilege.

More than forty-two years have passed since my first sermon to the Disciples in New York.

Twenty-seven years ago, the first day of October, I arrived in New York to begin a pastorate extending through thirteen years. The dedication of this new place of worship was on the twenty-seventh anniversary of the beginning of this pastorate—the longest in the history of this church.

During this period of time the Disciples have made progress in New York and Brook-

lyn, in the number of adherents, in the number of congregations and churches, in the character of the people, and in equipment.

"The First Church of Disciples of Christ" has now a better location than at any previous period. It is better housed. It is better known and understood. It understands itself, and its mission, more correctly and more fully. The environment is more favorable, the possibilities of worthy achievement in this new field are great. The pastor, William L. Fisher, is an accomplished, and consecrated, young man. In scholastic equipment, he is in advance of his predecessors. He is supported by a united, earnest, enthusiastic, courageous, determined, confident company of men and women. There is no incubus of debt. The history of the church is honorable. The outlook is promising.

One hundred years ago the "First Church of the Disciples of Christ" began its career in New York. It never was in as good condition to render effective and acceptable service as at the present time.

In connection with the services of dedication a fitting Centennial celebration was arranged. Prof. H. L. Willett and President Miner Lee Bates, a former pastor, will deliver addresses and preach sermons, the latter part of this week and on the Lord's day. The Centennial festivities will come to a close Sunday evening October 9.

This Tuesday evening, October 4, Robert Christie, the senior elder of the church, will read a history of the church. For a half century brother Christie has been an active member of this church. He is a good man. His brethren believe in and love him. The paper that he will read this evening will be a valuable production, it will be worthy of a place in *The Christian Century*.

For the present this is sufficient.

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